A TREATISE OF Jealousie, OR, Means to Preserve PEACE IN MARRIAGE.

Wherein is Treated of

I The Nature and Effects of *Jealousie*, which for the most part is the *Fatal Cause* of *Discontents* between *Man* and *Wife*.

II. And because *Jealousie* is a *Passion*, It's therefore occasionally Discoursed of *Passions* in General, giving an exact *Idæa* of the Production of Passions, and of the *Oeconomie* of the Body so far as it Relates thereunto.

III: The Reciprocal *Duties* of *Man* and *Wife*, with Infallable means to Preserve Peace in the Family, by avoiding Dissentions that may arise from Jealousie, or any other Cause whatever.

Written in French, and Faithfully Translated.

Highly necessary to be Considered by all Persons before they enter into the State of Matrimony, *as well as such as are already Married.*

LONDON,

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BRITISH
MUSEUM

To the

READER.

OF all the Diſeaſes of the Mind, Jealouſie is, without doubt, the moſt Dangerous and of moſt Difficult Cure; for thoſe that are tormented therewith, are not only aſham'd to confeſs it, but even their moſt familiar Friends, from whom, if any, by their Advice they may expect Releif, are aſham'd to be partakers with them in ſuch Converſation.

Nevertheleſs, there are Perſons too too obvious to be found, that though they have lived in a Conjugal Eſtate perhaps Forty Years, yet are not verſed in the Obligations of Matrimony, but live in a continual

warfare without ever penetrating the Cauſe of their Evil, or being able to perceive the Means to Eſtabliſh Peace between them.

The Conſideration whereof has Created a Beleif, that this Treatiſe, wherein ſuch Perſons may learn the Duties of Matrimony, ſince they may thereby perceive the Venome of Jealouſie, the ſad effect which it produces, and withall, the undoubted Remedy thereof, may be of ſingular Uſe in the World. And the rather, that containing throughout, nothing but Maxims Authorized with all that is moſt Sacred in the Laws both of Nature and Religion, it is no other, as you may hereafter ſee, than a pure and ſimple Inſtrument of Truth.

So that no great Queſtion is to be made of its acceptance in the World, conſidering that there are very few who will not be glad to have eaſie Rules Preſcribed for the performance duly of the moſt important of their Obligations, and on which in ſome manner

manner all other depend. For as Marriage is the Foundation of all Civil Policy, it is very apparant that he cannot be a good Citizen, who is an Unworthy Husband; nor can he be expected to live competently in a Political Society, that is not capable of Domestick Converse, which is the Principle and Abridgment of it.

This is therefore the Consummation of the Duty of Persons in this World, and at the same time, the accomplishment of the design the Author has herein proposed to himself. For considering that all the Actions of Persons whatsoever, as Secular, may be reduced to Three Estates; the First, when a Man enters into Converse with the World, the Second, when he enters upon any Profession; and the Third, when he enters into Marriage; he has endeavoured to shew the Various Duties of these Three Different Conditions in Three Distinct Tracts.

The first is that of the Rules of Civility, *which he has divided into two Parts, of which the first gives the Maxims of Converse with Persons of Civil deportment, the second Treats of* the Points of Honour, *or the Method of Demeaning ones self with uncivil Persons,* viz. *how far a Man must support Injuries without Derogating from his Honour, and in the mean time give no Offence himself.*

The second is that which Treats of Idleness, or the Art of Employing the time well, every one according to his Vocation in this World.

And the Third is this Treatise of Jealousie, or the means to Preserve Peace in the State of Marriage ; *all three very succinctly directing us in what Obligation or Duty soever may attend a Secular Life, and which, by consequence, have such a mutual Relation amongst themselves, that one cannot well be without the other.*

To

To return to that of Jealouſie, we thought good to give this Præmonition; that it being a Paſſion, we were Obliged in this Treatiſe, as it is in the ſecond Chapter, to give ſome Notions of the Paſſions of the Mind in general, but breifly, and in Abridgement, not only becauſe the handling this Subject, will procure a Curious and Diſtinct Idæa *of the internal Parts of Man; but alſo becauſe there is an indiſpenſable neceſſity of Eſtabliſhing ſuch Principles as may ſerve for Proofs to the conſequences deduced in the Proſecution.*

But ſince it is not always Sufficient to performe ſimply that which is a Mans Task, without having a Superadded reſpect to the Humour of thoſe for whom his work is intended, we have taken care to diſpoſe the work ſo, that thoſe that have already gain'd a Sufficient knowledg of, or thoſe that are not Curious, or care not for the Study of the Paſſions, may Omit the ſecond Chapter, in which it is almoſt only

only Treated of them, and paſs directly from the firſt to the third, without breaking the Series of the Diſcourſe, this being only a Diverticulum, or a neceſſary Adjunct.

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A TABLE.

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A TREATISE OF JEALOUSIE.

Or,

Means to preserve *PEACE* in *MARRIAGE.*

CHAP. I.

Of the Subject of the ensuing Treatise.

THE Errour into which the greatest part of the World is apt to fall, believing, That Jealousie is not only an ordinary Effect of Love, but even the strongest and most convincing proof of its Ardure, has given occasion to the transmitting this Treatise abroad: *Jealousie* (say they) *in speaking properly, an excess of Love, which, because of excess, may properly be called a sickly Love,* viz. *A Love that flames*

The common Errour, in the nature of Jealousie.

flames with the Fire, or greatest heat of a Lever, and by consequence is the strongest Ardure that true Love is capable of: So that a Person presumes to himself Honour, and to render his Love very commendable, when he expresses an exceeding Jealousie; Since Jealousie in this excess, is the highest degree that Love can reach to. It is this Errour, which is designed in this Treatise, to Encounter with all. It is this Jealousie unbounded, that Introduces these Civil-Broils into Families that kindles the Fire of Discord betwee Man and Wife, and that breaks thei Matrimonial-bands, which we shall i this Treatise endeavour to destroy; an the rather, since Erroneous Abuse woul Authorize it, though in it self so perni cious.

Feigned Jealousies of Married People.

That it may be the better known, it i requisite in the first place, to distinguis it from certain other Jealousies, whic indeed do retain its name, but not at a its qualities. Some do excite in them selves, as we have had the experience certain feign'd and counterfeit Jealousies which they use to amuse or posse some simple or stupid Genius's withal As for example, some Husbands pretend

or be Jealous of their Wives, to perswade them of the entireness of their Love, according to the false Principles, we now endeavour to refute, and to give way to this sort of Reasoning, *My Husband is Jealous of me, therefore he must have a most Ardent Love for me.* On the other hand, there are certain Females, which neither being Ignorant of this popular Maxime, fail not to make a Vei to cover other designs. They are themselves to death, with wearying their Husbands by affected Jealousies; yea, and often succeed so happily, that the most part, instead of warily avoiding the Gallacie, give place for advantage, by their Transports; flattering themselves, that their own Merits are the motives of their Passions; and at the same time languish with tender resentments of such their extraordinary testimonies of their Love, which notwithstanding, are no more than tricks of humble wives: they will not dare to open their Mouths to complain of any thing amiss, they number their very paces, they constrain themselves in every thing, and abstain from any thing might give offence, least (say they)

we should cast these poor Women into Despair; but we shall not at all meddle with these Personated Comedies, intending to treat only of real Evils.

Feigned Jealousies of Lovers.

It is indeed much the same with these sort of Jealousies, which happen between Lovers, and their Betrothed, I mean such as are not yet united in Marriage: For the most part these are likewise no more than Fictions, or Sleights of Love, wherewith they endeavour to kindle and maintain the Sacred fire of Love; or, if perchance there may be something of truth or reality in their Jealousie, yet it has ordinarily nothing of offence in it, and tends only to move a Tenderness and Compassion in the Person Beloved; such are Menaces to stab themselves, to poison themselves, to throw themselves headlong from some Precipice, or, in short, to Enrich and Adorn the Romance of their Loves with some or other Tragical Catastrophe. Since therefore it would crave a Voluminous Romance to display the divers incidents and attendants of this kind of Jealousie, whether real or feigned, we shall not endeavour it any further in this place, because it concer-

ces not to our present purpose, and besides, for the most part, no great Inconveniences need to be feared there from.

It is likewise requisite to observe, that, for example, when a Man has a watchful Eye over the Actions of his Wife, when he gives her seasonable Instructions for her Conduct, and endeavours to hinder her falling, perhaps, into the Snares that attend the Age; these are in no case the effects of Jealousie, but on the contrary, the effects of Charity, who ordains them as a general Law to all sorts of Persons, and which the Laws of Marriage do indispensably impose upon all Husbands; which an Eminent Philosopher confirms in these words, *It is not at all, properly, to be Jealous, to endeavour to shun any Evil, when there is just cause to fear it.*

That Correction from a Husband is no effect of Jealousie.

Des Cart. Treatise of Pass.

It is also to be understood, that Jealousie in general, considered as it is a Passion of the Mind, is not at all culpable in it self, but on the contrary, deserves a worthy esteem, if the end to which it tends be Laudable; for to use the words of the same Philosopher, *Nature has imprinted in Man no Passion that*

Jealousie in it self is Innocent.

is always Vicious, and of which he may not make some good use. A Governour of a place is Praise-worthy in being Jealous, that is, to have a distrust of any means whatsoever, whereby the place under his Command might be Surprized. An honest Woman is not at all to be blamed for being Jealous of her Honour, to wit, not only to have a studious retraict of her self from committing Evil, but also to have a solicitous care to shun the giving of the least occasion of Scandal. She is to be applauded for admitting of Jealousie, so far, as that it may excite her to please and give content to her Husband in every thing, and to excel in Merit, whatever may stand in competition. So that it ought to be established for a Principle, (saith the same Philosopher) that *A Passion is always good, when it ariseth from a good Principle*; as on the other hand, it must necessarily be bad, when it is grounded upon an Errour.

What real, or naughty Jealousie is.

It remains then only to treat of the real, manifest, and unbounded Jealousie of Persons that are Married, namely, such a Jealousie, the sad effects whereof

whereof do always detect and make it manifest, whether its cause be known or not: for this kind is indeed of Two sorts. The one is that of such Persons as do visibly declare themselves Jealous, and let loose the Reins of their Actions to all the odious effects that so powerful a cause can produce. The other is of those that conceal their Jealousie, or suppress the censure thereof, by hiding their Mallice deeper in their Minds, that are Jealous without confessing themselves to be so, because it is Scandalous, yet act every part with them that declare themselves most openly; they are always Dumpish and Morose, Exclaiming and Murmuring always, Thwarting and Confounding their Conversants, without giving a reason why. Now seeing this obscured and silent Jealousie is in it self more dangerous and insupportable than the other, though not so apparent, we shall endeavour, as a thing necessary, to create a dislike and horrour thereof, in shewing the deformity, as well of this as the other, against all its defenders: and to that end we shall oppose to their false Principles, not any specious Discourses, but the Principles and Rules

of Nature, Reason and Christian Religion.

That Christian Religion must be the rule of Passion.

I say of Christian Religion, because that treating of a Humane Passion, such as is Love, or Jealousie, we cannot well shun the determining the Question by the Principles of Religion, being that that gives Perfection to all Humane Conclusions and Reasoning; for though it be true, that natural Philosophy may discover the Original, Nature and Effects of a Passion, yet it self alone is not capable of limitting or setting its just Bounds, without the help of Religion.

CHAP.

CHAP. II.

The Original of Jealousie, and what it is.

PAssions then in themselves are all good in their kind, to speak as the same Philosopher doth, and there is nothing else incumbent on our parts to be done, but to avoid the wrong use and excess of them. Yea, they are the very principles of all our actions, in such manner, that what is internally a passion, is externally an action most commonly. From whence it is consequent, that passions are so far from partaking of a crime, that on the contrary, a man clearly without Passion would be stupid or senseless, or rather not a man; yea, he would fall into discouragement, languishing, and contempt of himself, for which he must stand answerable to God and Nature. In sum, as an Animal, and particularly Man is fitly compared to a Political Estate (a); and as an Estate cannot subsist without Counsil and Force, to procure the requisite advantages,

That Passions are good; and the Principles of our Actions.

a *Existimandum profecto est constare animal ut civitatem bene legibus munitam* Ar. de anim. motu, &c.

tages, and repel what tends to hurt; in like manner Nature has imparted to other Animals a natural instinct, and to Man the use of Reason, which is the seat of Prudence, for their Councel, and to every of them Passions corresponding to Armies, to the end they may procure to themselves what good is Convenient, and avoid the hurt that is imminent. Wherefore the use of Passions in Man, saith the same Philosopher, consists in the disposing and exciting the Soul to Will the things, which the dictates of Nature pronounce to be convenient; and at the same time to keep in Action, the Spirits Serving to make us persist in this Will, and to produce the Action necessary, for the acquiring the good we propose to our selves; whether it be a real good in it self, or the avoiding of an Evil, which in this case occupies the place of a real good.

The Structure of the Body.

But it will be very difficult to obtain the knowledg of a Passion, what it is, and how it is form'd, without a competent knowledg of the structure of the Body. To which purpose we shall make use of the descriptions of some Philoso-

Philosophers, and particularly of the Modern, who have abundantly enriched and enlightned the Philosophy of the Ancients, with the curious and admirable Discoveries they have made in Nature.

External Organs.

There are very few but know enough of the external Structure of the Body, and every one may see that Nature has bestow'd on us, as on the most part of Animals, Natural Senses, whose Organs, these I mean that are external, are double in every one of the Senses.

Internal Organs.

It is also known to every one, that within are contained these *Viscera*, *viz.* The Brain, the Heart, the Liver, the Spleen, *&c.* Now the mutual Communication of all these Parts, both external, and internal, is so admirably framed, and their respect one to another so adequated, that the motion of one part causes the motion of another, much like the Springs of a Watch. All which is perform'd much after this manner.

Use of the Internal Organs.

The Brain, which is plac'd in the highest part of the Body, is the Original of all the Nerves, which are dispersed into all the Muscles of the Body, and

and have their Extremities inserted into all the Sensible parts thereof. The Heart is the Centre of Natural Heat, which is the principle of Life, and by consequence, of all the Motions of the Body: and therefore it is placed in the middle, *That*, as *Aristotle* saith, *it may the more aptly communicate to all the Extremities*.(a), and there indeed it operates by the means of the Blood and Spirits, which it sends out without intermission, to all the parts of the Body. And to this effect, also contributes the Juice of the Meat we Daily feed on, for this Juice being prepared in the Stomach, and from thence running through the Lacteal Veins, (so called, because this Juice as yet retains the colour of Milk,) after it has been transmitted by these Veins into other Channels, for its exacter Purification, it comes at last to enter into the right Ventricule of the Heart, where it rarifies and expands it self, and begins to be tinged with the colour of Blood: then passing through the Lungs, it returns, and is discharged into the left Ventricule of the Heart, where it receives its last Perfection. After which, being

(a) *Necesse est profecto principium motus in medio esse moventis animæ; utrorumq; enim extremorum est medium ultimum.* Aristot. de anim. cap. 9.

being thrust out with Violence into the great Arterie, and into every Branch thereof, it passes through all parts of the Body, imparting to them Life and Nourishment: from whence returning again to the Heart, and being again sent out as before, it makes a continual Flux and Reflux by means of its Circulation, which is apparently known by the continual Pulsation of the Heart and Arteries: For when the Blood is in the Heart, it dilates and rarifies it self, whereby it extends the Heart, and afterward the Arteries, which is the immediate cause of this Pulse and Beating. And it is this Blood that maintains that Fire or Natural Heat in the Heart, even as the Oil maintains the Flame in a Lamp.

Now the most Vivide and Subtilest Particules of the Blood, are carried into the Brain, there to serve for the Execution of the Principal Functions of the Animal, and to be distributed into the Nerves and Muscles, for the moving of the Body in all the different Motions it is Capable of; and these are they which we call the Animal Spirits, which notwithstanding the Appellation are Minute Bodies. *The Animal Spirits.*

These.

These Spirits are, as it were, Filtred thorough the Substance of the Brain, and afterwards Reunite by their Concourse in some one part, which is the Imagination, and which cannot be far distant from the Origination of the Nerves, by which these Spirits are dispersed afterwards into every part of the Body.

How Sensation is made.

Now as it is this Organ that receives the Impressions or the Species that are sent thither by the External Organs or Senses, it must by Consequence be in this Place, and in the Brain that Sensation or the Perception which we have of things is perform'd, and not at all in the External Senses themselves, or any other part of the Body. For although the outward Senses are as the Instruments, that the Imagination makes use of, for the Reception of the Species of Sensible Objects; although they are as the ports of the Soul, by which the Species do enter; yet the Objects are Imprinted, and as it were Limned in these Organs (for we find by Experience that we see by the Eyes, hear with the Ears, and that the Hand or Foot gives us the Sense of Pain) neverthe-

le

ess without all doubt, we can have no Sensation, no Perception or discerning, if the Species or Impressions have not passage to the Principal Seat of the Imagination or Common Sense. We have Experience thereof in this, that if we be very attentive to any thing, we perceive not the Pain of any hurt received, nor do we see the things that are before our Eyes; as it happens to these that are Apoplectick, they perceive not at all when they are pricked, no nor when they are Wounded, which must proceed from hence, that the Organ of the Imagination ceasing its Action, it receives no Impression, and consequently it produces no Sensation; And what is more, these that have, for Example, their hand Amputated, do complain of great Pains in that very Hand, that was cut off.

The Sensation which is form'd in the Imagination proceeds from hence, that in the First place, the Nerves, which are the Instruments of Sense, having their Origination in the Brain, as we said before, extend themselves to every part, and Occupie with their Endings all the Extremities of the whole Body, in such manner that the least thing that moves

the

the Surface of the Body, into which there must be the Extremity of some Nerve Planted, moves at the same time that part of the Brain where that Nerve hath it's beginning; in the *Second* place these Nerves being always full with the *Spirits* which are continually sent from the Brain to all the parts of the Body, these Spirits which are first moved, or receive the Impression of the Object, Transmit that Impression, as from Hand to Hand, to their very Original, which is the *Seat* of the *Sense Common*. I say, from Hand to Hand, that I might thereby Intimate that this Motion is not made by a disorderly Retrogradation of the *Spirits*, but in manner of certain waves, as we see are made in standing pooles, where, by the throwing in of a *Stone*, the Wave first moved, is put forward by the Subsequent Waves, following one another to the outmost Edge thereof. Only there is this difference, that the Motion of the Spirits is made with almost inconceivable *Swiftness*, being of such an Extraordinary Subtile Nature, that they exceed all other Bodies in the *Swiftness* of their moving. This is the formal reason of *Sense*.

Seeing

Seeing then Sensation is perform'd in the Imagination, and not in the External Organs, or parts of the Body, whereon the first Impression is made, so likewise the Passions are not form'd in the Heart, as some beleive, but in the same Imagination also. And although the Heart indeed does Foment and Augment them, by the means of the Spirits sent continually by it to the Brain, and though also in Violent Passions it is much affected and altered, yet this proceeds only from the Communication it has with the Brain, by the means of certain small Nerves, which serve to straiten or enlarge the Orifices of the Heart, and so to give Entry to a smaller or greater quantity of Blood.

Where and how, the Passions are formed.

The Passions then are formed in the same Organ that is the Seat of the Fancy or Imagination, and arise either from the Temperament of the Body, or from the Perceptions, Imprinted by the Natural Appetite or Affections, or lastly, from the Impression of External Objects on the Imagination. They proceed from the Temperament, for if, for Example, Choler abounds, it excites Anger, if Blood, it enclines to Love.

They

They arise from the Perceptions, Im-
printed by Natural Appetite and Affec-
tions, as Hunger, Thirst, and other
that Retain the Name of Natural Ap-
petites; likewise Pain, Heat, and other
Affections, which stir or move the
Nerves, that are the Instruments of the
Organ of Common Sense, and Trans-
fer the Impression to the Brain. We de-
sire to Drink, as *Aristotle* saith, it is the
Natural Appetite, Commands it for the
Preservation of the Animal: Nature
instinct, tells us it is Water, for Exam-
ple, and not Ink that we must Drink
and immediately this Natural Passion
puts the Animal in Motion fit to perform
it. * And lastly, Passions are produced
by the Impressions of outward Objects
made upon the Fancy, by the mediation
of the External Senses. But we must
observe that the Fancy or Imagination
(which is the Perception arising from the
Internal Motion solely of the Spirits)
not the same, as *Aristotle* saith, with
Sense (which is the Perception produ-
ced by External Motions) since it is e-
sie to observe, that the Imagination Ac-
when the Senses Act not at all; (a) fro
whence are the Passions that arise b
callin

* *Biben dum est mihi dictat cupiditas, hoc autem esse poculen eum sensus, vel phantasia, vel mens affirmat, confestim bibitur,* Arist. de animi mot. *c.* 7.

a *Phantasia distincta a sensibus, quia vel ipsis quiescentibus ad est, ut in somno* Arist. de ani. l. 3. *cap.* 4.

calling to Remembrance, or the bare imagination of any thing (b) or by Dreams, and the Actions that are done in Sleep, because of the diverse Impressions that the casual Motion of the Spirits, does then make upon the Imagination. The Image, then, or Species of any thing passing, for Example, hollow the Eyes, and Imprinting it self upon the Organ of Imagination whereof we speak, by the Mediation of the Spirits always Environing it, it so falls out, that if that Object be Terrifying, by its similitude or respect it has with any thing, that Nature or Experience Dictates to be hurtful to the Body, then it excites the Passion of Fear, or else Courage, according to the different Constitution of the Body; and at the same time, the Spirits Reflected from the Image so formed upon the Organ, do enterpart by the pores of the Brain, that Conducts them into the Nerves, serving to produce the Motions and Postures necessary to turn back, or Fly, part into the Nerves that enlarge or straiten the Orifices of the Heart, or which Agitate the other Parts from whence the Blood is Conveyed to the Heart, in such sort,

b *Cogitatio & imaginatio agentes adducunt affectiones, nam agentium species repræsentant* Arist. de anim. mot. c. 11.

sort, that this Blood being rarified after an unusual manner, it affords Spirits to the Brain, such as maintain and fortifie the Passion *viz.* that continue to keep open the same pores whereby they enter into the same Nerves. And if it be courage that's excited, for example, the Spirits enter by the Motion of this Organ into the pores of the Brain, that conduct them into the Nerves, serving to move the Members to defend its self, as well as into these that Agitate and put forward the Blood to the Heart, in a manner suitable to produce proper Spirits for the continuance of these Actions.

It is the same respectively in all other Passions, from what Original soever they arise: so that in speaking generally, the cause of Passions is not solely in the Sense, or in the Brain; but also in the Heart, in the Spleen, in the Liver, yea, and in all the other parts of the Body, insomuch as they Concur to the producing of Blood, and consequently of Spirits conducing: for although all the Veins do carry the Blood they contain towards the Heart, nevertheless it many Times falls out, that that which is in some, is thrust forward with much

much more force than that in others: And likewise it happens that the Orifices of the Heart by which the Blood enters, or by which it is expelled, are at sometimes more enlarged or more straitened than at others.

Now all this is perpetrated only by the disposition of the Engine of the Body; that is to say, by the conformation of the Members, and the course which the Animal Spirits, excited by the Heat of the Heart, do naturally pursue in the Brain, in the Nerves, and in the Muscles; in the same manner as the Motion of a Watch is performed, as we said before, which goes and moves it self, by the Disposition of it's peices: for which reason, if it were possible, to imagine a Man without a Soul, we should see him Act in the same manner. For we must not think that it is the Soul that gives Life and Motion to the Body, although in some respects, it can dispose thereof, being Conjoint, but the Motion and Life Depends on the Fabrick of the Body. So that we may truly say, that the Separation of the Soul does not make the Body to Die, but that the Soul, at Death, retires it self from the Body, because

That the Body acts and moves it self by the conformation of its Members, without the help of the Soul.

because that then the Natural Heat which we have mentioned, ceasing, the Organs that serve to the Actions of the Soul Corrupt and fail.

That Blood is the Soul of Beasts. (a) *Deut.* 12. 23.

Which makes us beleive, that since the holy Scripture (a) says, that Beasts have the Blood for their Soul, they have no other but what consists in this symmetrie of the parts Vivified and moved as we have said, by the Animal Spirits drawn from the Blood by the fire of the Heart; And this might very well be the Reason why the Penmen of the holy Scriptures, observing on one Hand, that Beasts have almost the same Passions that are incident to Man, for as much as they have a Love for their Young, a Jealousie for their Females, Anger, Fear, &c. And that on the other Hand, they are Destitute of Judgment; they (b) *Joh.* 13. have made use of this Word, Blood, (b) to express the Sensual and Fleshly Motions that allure the reason and agitate us like Beasts.

That Beasts have not Passions, but only certain Impulses resembling them.

And indeed this does contribute very much to the Excellency of the reasonable Soul. For though it may be said that other Animals have the same Natural Motions as Men have, yet it may be denied

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l Passions, all their Actions being no
nore than certain Impulses that Resem-
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her (d) confirms saying, brutes have
o Conduct of their Actions, but certain
Corporal Motions, resembling these in
Men, which Passions do follow Custo-
marily; and for this very reason they
are not only easily allured into Snares,
but often run Head-long into greater
Evils to Eschew a less. Now these Mo-
tions are Naturally produced in them,
no otherwise than by the apt Disposition
and Symetrie of their Parts, whereof we
have spoken before, as though they
were performed by different Springs, as
in an Engine, or the different Motions
of any Instrument variously moved,
(a) without having the least Enlighten-
ing of Reason. We may see an Exam-
ple of this in a Dog, who Bites the very
Stone, that was thrown at him; for his
Anger seems to proceed from this,
that the Stone having with force pitch'd
upon him, and thereby infering Pain,
his Spirits are incited so as to produce
the Passion of Anger, or at least such
Motions as imitate it, and having not
the

(c) *Muta animalia humanis affectibus carent. habent autem similes illis quasdam impulsus.* Sen. de Ira. lib. 3. cap. 3.

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use of Reason, the Stone is the Object of his Passion, which he Bites in Revenge. This is likewise the Opinion of *Aristotle*,* who saith, *there is no Reasoning, where there is no Reason*, and in Brutes there is no reason to be Found.

The Soul of Man therefore is only Capable of sharing of Reason and Free-Will, whereby Man is Master of his own Will, that is to say of himself, and therein resembling his Maker: I say, sharing or Enjoying, as his Part, *Reason*, which is, *A Right and Just Judgment of things Divine and Humane*; which is that Living Law we carry continually within us, or to Express it in the words of *Philon*; A Law that knows not how to Err; a Law Immortal, not like that Established by Mortal Men; a Law not without Soul or without Life, like those Laws written on Paper, or inanimated Colomns; but it is a Law Exempt of all Corruption, being Engraven by Immortal Nature, on the Immortal Soul of Man. Hence, although the Soul does not Act without the Body, yet it is altogether distinct from it, and infinitely above it, by its Immortality, free and exempt from all Composition in its substance. (b)

The

* *Ratiocinari nulli in est, cui non sit ratio.* Ar. de an. l. 3. c. 3. *Quibusdam bestiis phantasia, non vero ratio inest.* id. lib. c. 4.

The Excellency of the Soul of Man.

(b) *Intellectus est separabilis & non mixtus, & impatibilis, cum essentialiter sit actus.*

The Soul then has no different parts, as some suppose; It is simply one, and unitely join'd to the whole Body, and all its parts, without being more in one than in another; for the Body is one, and in some respects, not divisable, by the relation it has to the disposition of its Organs, which have such a reference one to another, that if any one be wanting, the whole Body becomes Defective. So it is the same individual Soul that Imagines, Remembers and Reasons; all which it performs by the means of this Organ we have Treated of. *Faculties of the Soul.*

For when the Soul would call a thing to Remembrance, this Organ pushes the Spirits to these places or pores of the Brain, where the Traces or Footsteps remain of the Object which it would recal to mind, which Spirits reflecting, present the same Object to the Soul. *The Memory.*

When it will imagine, this Will has the force to cause that this Organ move it self, and in such a manner as is necessary to push the Spirits towards the Pores of the Brain, by whose aperture the thing may be represented: and if it would consider the same thing with attention, the Will retains this *The Imagination.*

Organ in the same Situation.

The Judgment and Discourse.

As to Discourse Reasoning or Judging; for these, the Soul makes use of both the Faculties aforesaid, *viz.* Imagination and Memory: for (a) not only the Soul cannot Judg without the help of the Species, which the Imagination or Memory presents to it, but also, it cannot Reason or Discourse by the one, without the help of the other, because that Reasoning or Discourse, is *a Judgment made, Comparatively, with some other Judgment made before.* (b)

(a) *Anima nunquam intelligit sine phantasmate.* Arist. de an. l. 3. c. 6.

(b) Rohault *Phys.* part 1. c. 2.

The principal Seat of the Soul.

So this Organ, which is in the Brain, as is shewed before, seems to be the Seat of the Soul, where it Wills, that is, exercises all its Actions: For to Will is properly the Action of the Soul, because that comes directly from it, and seems to depend upon nothing else. The Soul is there, as a Sun who glances his Rays through the whole Body, by means of the Spirits, the Nerves, and also of the Blood: For it disposes all the *Sensations* that are imprinted on this Organ, and also reimprints his own. And on the other hand, because of the strait Union between the Soul and Body, this Organ affects the Soul also with all the Impressions it receives, and

by

by that means, as it were, solicits it to Will, whatever this Impression shall dispose the Body to; so that there can be no Passion rais'd in the Imagination, whereof the Soul is not sensible.

The power of Passion over the Soul.

Although indeed the Soul or Will of Man, be so far Free, that it cannot be changed nor constrained by the Body, but indirectly only, yet the Passions excited by the course of the Spirits, and not at all produced by the Soul it self, are of such force, that they must have their Course, and cannot be changed by the Soul, but also indirectly only; in so much that there may be Motions and Passions in the Body, and the Soul not at all Contributing thereto: as for Example, it may so be, that by the Sole Disposition of the Organs, the *Spirits* may run towards the Nerves of the Heart, and that this Course, in passing, gives a Motion to the Organ of Imagination, that imprints the Passion of Fear in the Soul, and in the mean time, the Spirits Running towards the Nerves, that serve to move the Legs for Flight, this Organ by their Course receives another Motion, which Imprints the *Sense* or Perception of this Flight in the Soul, without the Souls consenting thereto.

It is also from this strait Conjunction that, as we see, if we have once Joyn'd any Corporal Action with any distinct Cogitation, neither of these shall present it self afterwards to us, but the other shall present it self also. Moreover it may be said, that the Motions of the Organ of Imagination, are so natural that they rather Obey the Motions of Inclinations of the Spirits, or other distinct Organs, than the Will we have to give them this Motion; as it falls out for Example, When a Man would dispose his Eyes to View an Object at a distance; for then the Pupil of the Eye enlarges it self, rather because of this Action, to which the Eyes are Determined by this Organ, then for that we would that it should be enlarged.

The warfare between the Spirit and Flesh.

It is this Repugnance in Nature, that has given place to believe, That the Inferiour part of the Soul should War against the Superiour; when as this Repugnance ariseth only from hence, That the Body on one side, by means of the Spirits, and the Soul on the other, by its Will, endeavour at the same time to excite different Motions in this Organ: And indeed, all that contradicts Reason comes from the Body, and not at all from

from the Soul. It is then these Two differing Impulses, that are made together on this Organ, that causes this Combat: For Example, The Spirits strive to push this Organ we speak of, so as to excite the Desire of any thing in the Soul; and the Soul strives again to Repel that Motion, by the Will it has to avoid the same thing: If it gets the upper hand, it remains Victorious; if not, the Spirits presently resume their first course, because of the disposition that has proceeded in the Nerves, in the Heart, and in the Blood, and then the Soul ceasing its Endeavours, finds it self prest to Desire, and not to Desire, one and the same thing.

Lo here the Warfare between the Spirit and the Flesh, which is so Violent, that no Humane Prudence is capable to resist it. It is therefore certain, that the Soul cannot in an instant overcome the Passions: For they are accompanied with such Commotions, excited in the Heart, and by consequence, in the whole Mass of Blood and Spirits, that the Passion remains always present with our Thoughts, till this Commotion have ceased; in the same manner, as Sensible Objects are always present, during

the time they Act on the Organs of Sense. But I mean here, the stronger Passions, which do indeed constrain us to confess, That we are not at all Masters of our primary Motions.

The Empire of the Soul over the Body.

The Soul has then a necessity of Powerful Helps, for the obtaining the Victory; which is no other than Prudence that Seconds it in this Combat: For this Prudence is no more than Reason it self, illuminated with the Lights of Morality and Experience, whose principal use is to prescribe Rules for the Regulating of Passions, making known to the Soul the quality and real usage of them; She undeceives it in the Errours of Sense and Imagination; She gives it to know what is really Good, or really Evil; in one word, She teacheth the Soul to put a right esteem upon things, and what is convenient, or inconvenient to Humane Nature. And indeed, the greatest Outrages of Passions cannot avail against us, without the Inward Commotions of the Soul. It is upon this, that our Good or our Evil depend: For the Commotions of the Soul have much more Power over us, than the Passions themselves. From whence it is, that seeing

ſeeing the Soul may have always within, whereon to relie and ſatisfie it ſelf, all the Troubles that can acrew thereto, from any other thing, have no power to hurt it; which does evidently demonſtrate its Perfection. But now it muſt be by means of Vertue it can have this Content, Conſtancy and Immoveableneſs we ſpeak of; that is to ſay, by the Teſtimony a Man can bear for himſelf, That he has always proſecuted the things he Judged to be beſt.

So when a Paſſion Attacks the Soul, it oppoſes thereto, as Armed Soldiers, Judgments firm, Convincing, and undoubtedly decided by Penetrating and Unraveling the Nature of the Object that cauſes this Paſſion: Which a Chriſtian Philoſopher, not Ignorant of theſe Principles underſtood, when he ſaid, *That Vertue conſiſts not in Regulating the Paſſions, but their Objects; becauſe,* ſaith he, *One may commit very great Crimes, when the Motions of the Paſſions are but weak*; and on the other ſide, The Motions of a Paſſion may be very Violent without a Crime. (a) The Soul weakning the Motion of the Organ of the Imagination, by ſtrong Arguments, may at laſt ſtay it altogether: Or if it find

(a) *Non in moderandis affectibus ſapientiæ ratio verſatur, ſed in cauſis eorum, quoniam extrinſecùs movetur: Nec ipſis potiſſimum frænas imponi opportuit, quoniam & exigui eſſe poſſunt in maximo crimine & maximi eſſe poſſunt ſine crimine.* Lact.

find its Arms to be too weak, it joins Policy, and ſtrives to divert the Current which it cannot ſtop, and to that end Excites an other Paſſion, by moving this Organ ſome another way, with the Repreſentation of ſome Object able to inſtigate a Ballancing Paſſion. As for Example, If the Soul would remove the Paſſion of Fear, She endeavours her ſelf to Impreſs an other Motion or Paſſion on the Organ, by alledging the Reaſons, or repreſenting the Objects or Examples fit to create an Inclination to Generoſity. But in the laſt place, If the Paſſion, agitating the Soul, do make ſo violent an Aſſault upon it, that it gives no time to deliberate; the Soul then makes a Couter Aſſault upon Nature, and ſtays, at leaſt, the greateſt part of the Motions, to which that Paſſion, or the Organ, diſpoſed the Body, as, for Example, That of the Hand, which Anger had cauſed to be lifted up to ſtrike withal.

The mutuall correspondency between the Soul and the Body.

There is then ſo ſtrait an Unity between the Soul, the Organ of the Imagination, and the Body, that the Soul moves at its pleaſure this Organ, by the means of this Prudence, and this Organ reciprocally Imprints in the Soul all

all the Impressions it receives by the various Motions it undergoes; and the Body lastly, only from hence, that this Organ being diversely moved, either by the Soul, or by any other cause whatsoever, and pushing the Spirits that surround it, into the Nerves and Muscles, it moves it self, and produces the Action to which it was determined.

What it is that we call the Passions of the Soul.

The different Volitions of the Soul, then give different Motions to the Body; but it is to be understood, that these Volitions are of Two sorts, The one which Terminates in the Soul it self, as to Will the Love of God, or to apply it self to the Consideration of some immaterial thing: The other which Terminates in the Body, and makes it to Act: Now if these last sort of Actions, or the Impressions which the Soul makes upon the Body, do happen to move the Spirits with such an Impetuous Motion, that extraordinary Effects may be observed in the Body, these Motions are called Passions of the Soul. For Example, If the Body be observed to suffer, that is to say, to be alter'd in any thing from what it usually appear'd before, and especially in the Eyes or the Face,

as if it change Colour, Tremble, grow Faint, or fall in a Swound; if it Laugh, Weep, Groan, or Sigh; we may conclude, that the Mind suffers, and these Motions are called the Passions of the Soul, notwithstanding its Nature is not capable of Passion.

Non est quod anima aliquid patiatur; sed quia id patitur in quo est anima. Arist. de an. l. 1. c. 5.

So that these Passions, *Are the Perceptions, or Sensations, or Motions, of the Soul, which are particularly refered to it, yet, which are Caused, Maintained and Augmented by the Motion of the Spirits.* And because the Soul not only can excite Passions it self, but also perceives these that are rais'd by the temper of the Body, or from the impression of Objects, or the Natural Appetites, as we have remarked before; the number of Passions is almost infinite, seeing one Passion may be generated from another, and all these may be mixt and compounded one with another. Yet notwithstanding, Authors are wont to Constitute some as General or Primitive Passions, from which the other are derived as Species, that so they may be reduced to some Method: These are, *Admiration, Love, Desire, Joy, Sadness, Hatred,* and if you will, *Fear.*

Of the number of the Passions of the Soul.

For

For if we be taken with any new and ſurprizing Object, we Admire it. If we find it to be good, and agreeable to our Nature, we Love it. If this good be abſent, we Deſire it. And after having deſired it, if we obtain the poſſeſſion thereof, we Rejoice. As on the contrary, if after having poſſeſſed it, we loſe it, this loſs makes us Sad. On the other hand, if the Object preſent be a thing bad in it ſelf, and hurtful, we Hate it. And if this Object be abſent, but repreſented to us, as bad, and to befal us, it excites a Fear in us. *How the Paſſions are produced.*

Now *Fear*, which conduces to our purpoſe, *is a Commotion of the Soul, Agitated by the Spirits, in ſuch manner as Creates an Apprehenſion, that an abſent Evil will befal it, or that it will be bereft of ſome preſent Good.* And it has under it, amongſt other Species, the Paſſion of Jealouſie, as the other General Paſſions have others ſul ordinate or deduced from them, as we ſaid before: Wherefore it ought to be carefully diſtinguiſhed from others which do reſemble it, yet are of different Species: For Example, Jealouſie is not the ſame with Envy, becauſe Envy is deduced as a Species from Sadneſs; and is the Trou- *What Fear is.*

ble-

ble one Resents for the Good which happens to another; when as Jealousie is, *The Fear one has to lose, or let another partake with him in that Good, whereof he Loves the Possession.* And this Jealousie has that as a property, that it does not arise so much from the force of Reason, Judging one may lose the thing he Possesses, as from bare Suspitions one has, which yet he mistakes for right Reason.

What Jealousie is.

CHAP.

CAAP. III.

Of Marriage, according to the Law of Nature.

JEalousie being therefore a Fear to lose, or to let another partake of the Good we Love and Possess, it necessarily follows, that it cannot have place, but between Persons that Love one another, & are as it were in lawful Possession one of another; so that one cannot rightly understand the true Nature of Jealousie, unless he first know aright, what Love is, and also what this Possession is, that is, where this Love resides. For indeed, if a Man were alone in the World without a Woman, or a Woman alone without a Man, there would be, without doubt, neither Love nor Jealousie: But since there is, not only an infinite number of Men and Women Replenishing the Earth, but also these Men and Women are made one for another, (which is indeed the Foundation of Marriage, or the Possession we speak of,) we shall Establish for the first Principle, that Love and Jealousie have their

Jealousie is only between Married People.

their Natural Residence in Marriage, or in that Natural Propensity that Men and Women have to procure this Union between them, which in this Case they look upon as present; and therefore, for the further understanding of Jealousie, it is very necessary to comprehend the Principles and Formal Reasons of Marriage also, and this Union made, or to be made, between Man and Woman.

That Man does naturally desire Society, and why.

(a) Grot. de Jur. bel. & pac. proleg. 6.

Homo civile animal est, & ad Societatem vitæ aptum naturâ. Arist. Nicom. l. 9. c. 9.

And to that end, it is to be understood, That Man, from his first entry into the World, has a desire and connatal Inclination to Society (a), and to that height, that his propensity thereto does resemble and equal the spontanious inclination of a Stone to descend; Which undoubtedly must proceed from these Two Reasons: The First is, because nothing in Man is more Excellent than Society, nor which by consequence, can agree more with the excellency of Man, who, besides the light of Reason, is endued with Language whereby his Reason may be expressed, and which is an Instrument adapted to the entertaining of Society. The Second is, because that Man from his Nativity, being surrounded with cares, does naturally

turally desire help and comfort: From whence it is, that the end of this Society being the mutual good which Men do hope for one from another, and this hope naturally producing in us a kindness for them from whom we hope this good; from thence is produced this general affection that Men bear one another; and which is as the Bands and Ciment of this Society. And as this affection does every day more and more augment, by how much more it is intimately revealed; and (b) *Nature has not onely intermingled this affection with pleasure and delight, but has found it convenient to perpetuate the things she has created, to distinguish them by differing parts and qualities* (which makes the difference of Sex) it proceeds from thence, that each Sex in all Animals, retains a Passion and natural Inclination to oblige a Society with its like, as with that that is most agreeable to it (a).

From whence Love comes

(b) Arist. Nicom. mach. l. 8. c. 14.

What differing Species this vast Globe contains,
Men, Fish, with Brutes, and Birds that Soar yet higher,
What on the Earth, the Air, in Water Swims,
By Natures Laws, burn with the same desire. Virg.

(a) *Naturalis Societas maximè est inter marem & fœminam.* Arist. de cur. rei fam. l. 1. c. 3. Vid. Plato. leg. 1. Ecclesiast. c. 13.

And

And this is it which we call Love, whose Seed or Cause is so much the more powerful, in that it is Natural and Perpetual in us; *Nature* (a) *making use thereof, as is said before, to continue the Species of every thing, and to repair their Ruin and their Mortality upon the Earth, by this kind of Successive Immortality.* It is Natural (I say) because Nature (to make use of the Words of our Philosopher) besides the difference of Sex, which She has Instituted in Man as well as in Brutes, hath also made certain Impressions in the Brain, which at a determined Age, disposes him to consider himself as defective, and as no more than the half of what he should be if compleated, and whereof a Person of the other Sex must be the other half; so that the obtaining of this other half, is in some sort represented by Nature, as the greatest of all goods that can be imagined.

(a) *Ipsa natura hoc circuitu complet. perpetuitatem vitæ, specie nimirum, cum nequeat numero* Arist. de cur. rei fam. l. 1. c. 3. Des Cart. Tr. de pass.

What Marriage is.

So that Marriage, which is a peculiar Society of Man and Woman, is of all other the most natural and perfect Society; since this is the Model by which all other are formed, as this is form'd by the Model of the Soul and Body which compose Man, and which is of all Compositions the most admirable.

Indeed

Indeed, look by how much a particular Family preceeds a Civil Society, and is more necessary than it, because particular families compose it; so much is the Society of Marriage, in Law of Nature, to be preferred before all other Societies, since it serves to continue the Species, to which all Animals have a greater proclivity, then to any other thing, and which is the ultimate end of of all Societies whatever (a).

(a) Arist. nicomach. l. 8. c. 4.

That Marriage, as all other Societies, subsists by the Subordination of its Parts.

Now as no Society can subsist, without a due placing and subordination of the Parts whereof it is Composed; so Nature has likewise imposed this Law on Marriage, that the one should submit to the other, that they may thereby preserve Union, and reap the advantages they propose to themselves from this Excellent Society. And indeed we see in all Assemblies of many Persons, there is always one, that, as the most Noble by Right or Custome, Over-rules the rest, thereby maintaining Order in the Assembly. And where ever Persons are disposed to enter into any kind of Fellowship, the Mastery or Conduct thereof is always referred to one, that thereby Unity may be preserv'd. (a) We see that People do voluntarily resign both

(a) Grot. de jur. be. & pac. l. 2. c. 5. §. 8: 12.

both their Wills and Powers to invest a Monarch therewithal, and to be solely at his Command: That Republiques do choose cheif Governours of their own accord; yea, all Societies and Commonallities of Persons whatsoever, choose Superiours to whom all the rest must obey. * So likewise this Subordination in Fellowship maintains Conjugal Society, puting, by natural Right, the Empire into the hands of the Man, because of the Nobility of his Sex, and imposing upon the Woman, because of the Weakness of hers, an indespensable necessity to respect and obey her Husband. (a) And this is a Prerogative given by the Sex, not onely to Man, but also to all sorts of Animals, that the Female should be subject, and under the Power of the Male; as we may see by experience in every particular Species; where we may observe, that the Male is larglier endowed with what respects the province of Commanding, than the Female; and particularly in Man, who has, in speaking generally, a more large and penetrating Wit, more Prudence, a greater Grandure and Elevation of the Mind,

* *Prodignitate enim vir imperat in quibus oportet virum imperare; & quæ mulieri conveniunt ea permittit*, Arist. nicom. l. 8. c. 12.

(a) *Uxor marito (in honestis scilicet) obtemperabit non aliter, quam si illius domum venisset empta ancilla*, Arist. de cur. rei fam. l. 1.

Mind, more courage and more strength than Women (b), so the Family of a Man is compared to a Monarchy, where there is but one alone that commands (c).

(b) Vives de off. mar.

(c) *Domestica principatum habet unius* Arist. de cur. rei fam. l. 1. c. 1.

The Subordination therefore is so Essential to Marriage, that all Nations of the World, yea, these that have had no other Light than that of Nature, have at all times agreed to make the Man Master, yea and Sovereign Judg of the Woman (d) These People being perswaded that the Men ought to be Govern'd by the Publick Laws, but the Women by the Laws of their Husbands, insomuch that the Woman could not be equally priviledged with her Husband in the use of any of the advantages of this Society, but only by this due Submission. (e) *Aristotle* saith, that a respect or proportion ought to be observed in Friendships, where the one is more Excellent than the other: For since there is no real or equal Friendship, but between

All Nations give the Preeminence to the Husband.

(d) *Lege Romuli Uxor ita fuit in manu viri, ut de crimine ejus omnia cum propinquis cognoscere statueretque,* Tacit. Ann. 2. *Paucissima in tam numerosa (Germanica) gente, ad ulteria; quorum pœna præsens, & marito permissa atcissis crinibus, nudatam coram propinquis expellit domo maritus ac per omnem vicum verbere agit* Tacit. de mor. Germ.

(e) Nicom. l. 8. c. 8.

between Persons that are equal, it is requisite then, that a Person Inferiour, prosecute his Amity with Respect, to the end, that this Respect, join'd with his Amity, may correspond to the Superiority of the Amity of the other, and so make up that Equality, which is the Property of Friendship.

The Wife that with Submission to her Husband Bows,
Thereby's his Equal, SEXTUS, *Lawrels Crown her Brows.*
Saith *Martial.*

The Husband then must be the sole Master of the Family, and all his Commands without Appeal: Yea, his Power over his Family, is, in some respects, greater than the Power of a King over his Estates; and though the Woman Govern the House, yet it is under the Authority of her Husband. (a) Neither does this Subordination tend to the Discouragement or Shame of the Woman, from which it is so far, that on the contrary, nothing Contributes so much to her Honour, as this due Respect, Compliance and Obedience: For it is the only Vertue and Character of an Honest

(a) *Vid. de off. Man.*

Honest Wife, whereby she gains more Praises, than by all other Advantages she can have other ways, when she acquits her self duly of this Duty, without any Repugnancy. *Wives*, saith *Plutarch*, *deserve Praises, when they Submit to their Husbands*; but on the contrary, *When they Act the Mistress, they wound Decency, and so much the more, that their Husbands suffer them to Command.*

So if any Demand, what ought Naturally to be the true Rule of Conduct to Married Persons, between themselves, as well as of all other sorts of Friendship; it is no other thing, than to Observe the Right that each one has in this Society (b), to the End, that retaining themselves within the Bounds that are thereby prescribed to them, they may preserve between themselves that Harmony and Agreement, which causes the Union of divers Persons to subsist, and which is the ground of Amity in Marriage. *Rules for Persons that are Married.*

(b) *Viro cum uxore & omnino amico cum amico quomodo sit vivendum si quæratur, nihil aliud est quam quærere quid inter eos juris intercedat.* Arist. l. 8. c. 14.

In sum, Love or Amity is the Bond of this Society; for it could be no more a Society without Union, and there can be *That Love is the foundation of Marriage.*

be no Union without Love. For which Reason, the Submission of the Wife, as well as the Command of the Husband, must be unmoveably grounded upon Love, that Pleasure, Advantage and Peace, may Reign, which Nature looks upon as the Chief End of this to be admired Conjunction. The Husband must be Master of his Wife, not as a Man is Master of a Thing, in which he has a Property, and may dispose of at his Pleasure; but as the Soul is Master of the Body, whose Sensations are all common to it, and to whom it is joined in a strait Unity; so that the Soul has a care of the Body, without, nevertheless, condescending to all its Enormities, or Disorder of Passions: Even so the Government of the Husband ought to be a Government of Joy, Consolation, and Amity. (a) The Ancients were wont to place *Mercury* near to *Venus*, to shew, that the pleasure of Marriage consists particularly in the Consolation of Convers, whereof *Mercury* is a Symbole. They gave her likewise for Companions, the Goddess of *Persuasion*, and the *Graces*, intimating thereby, that Husbands should Command with Persuasions, and not with Threats.

(a) Plut. *Conjug. Prax.*

Now,

Now, *Love is an Act of the Soul, in prosecution of a Judgment already made, whereby it Wills to be joined with the thing it esteems Good*, that is to say, to pass of it self into the Object Beloved, and by this Conjunction of the Will, to make up no more than one entire, of which, as we may apprehend, the Lover Constitutes one part, and the thing Loved, another (a); *What true Love is.*

(a) *Des Cart. Tr. de Pass.*

My Soul's Transplanted to another Place,
I'm not at all where I do seem to be,
Where none ere did, or ere shall see my Face,
My Love there fixes both my Soul and me.
Saith *Plautus.*

So Love causes us, as it were, to put on, or assume, intirely the Person Loved, that (if it may be so said,) we have no more Soul to Animate us withal of our own, but use that of the Person we Love, instead of our own; that is to say, we Relinquish all the Thoughts, Desires and Actions, of our own Soul, to conform them to these of the Person Loved; so that all the Actions and Thoughts of his Soul are ours, or the same that our Soul Acts or Thinks; we Desire what he shall Inspire

(b) *Laert.* l. 8. c. 2.

(c) *Idem velle atq; idem nolle, ea demum firma amacitia.* Salust.

(d) *Amicus alter idem.* Nicom. l. 9. c. 9.

spire us to Desire; we Hate whatsoever we see him Hate; we Fear (b) what he Fears. In short, we Dispute nothing, but with his Thoughts, and upon his Principles, nor do we Will any thing, but by his Will (c); that is, we Desire nothing but what he Wills; and to abridg the Description in one word, with *Aristotle*, *The Person whom we Love is our other self* (d).

It is this Love that is altogether Divine, since it has no other Motive but Vertue. It is this Love that is so much Affected and Transported with that which it finds Laudable in the thing Loved, that it makes it its whole Delight. And it is this generous Love that has made so many Lovers Renown'd.

Sensual Jealousie can have no place in true Marriage.

Now you see in short, what Love is. We have also shewed what Marriage is. And, as we have supposed before, that there is no Jealousie without Love, yea, such Love as can mutually Unite the Hearts of Man and Woman: It is now time to see, where this Jealousie we speak of, ought to be placed; since then Marriage, on the Mans part, is nothing else but a Superiority, intirely grounded on Love; since on the Womans part, it is nothing else but Respect,

spect, Submission and a compliance full of Love, and with all true Love, has neither will nor desire, but what proceeds from the Person loved; and since on the other hand Jealousie, is that continual Anguish which is nourished with Suspitions, Distrust, Rage, and Vexations, and which declares it self in heats of Passion, Obstinacy, Controlings, and capricious Humours, as it speaks for it self, where then I pray shall we place it? And how can it consist with true Love in the Marriage of Persons in their right Wits.

It is Sensual Love that creates Jealousie.

It must then certainly arise from some other Original. Now there are two sorts of Love, the Reasonable and Brutal; and since this inward Chafeing cannot in any Case proceed from the Reasonable, as we have shewed, it must of necessity arise from the other sort, or that we call Brutal Love. There are (says *Plato*) two sorts of Love, one Heavenly, the other altogether Earthly. Earthly or Sensual Love is a blind, low, dishoneſt Love, which fixes only on things contemptible and shameful, and never looks up to things more elevated. Divine Love on the contrary (a) is more clear sighted, and looks upon nothing

Where Sensual Love is.

(a) *Pausa. in Symp.*

but Vertue and things that excel in real Beauty, and have therein a resemblance of things Cœlestial: Or to express it in the words of the Philosopher of this Age; true or reasonable Love is like that of a Father towards his Children, who desires to receive nothing from them, or to possess them otherwise than he does, or to be more nearly conjoyned with them than he is; but considering them as his other selves, he seeks after their good as his own, or rather with greater care, because representing to himself that he and they together make up but one entire, and of which he cannot be the better Part, he prefers their Interest to his own, and fears not to cast himself away to save them, on the contrary, Brutal Love, regards nothing but the possession of the Object of this Passion, and not the Object it self, that is, a Man loves the thing for his own Interest, and not for the sake of the thing it self.

Des cart. tr. de pass.

From this Love, Earthy and Carnal, it is that Jealousie proceeds; by this Love it is we pretend to Love others, when indeed we Love only our selves; by this we have a false Joy for the good of our Friends, and a false Sorrow for their Evils,

Evils, for they proceed only from the peculiar Interest we have in the one, or in the other: by this we have a compliance, and yeild obedience to their Wills indeed, but they are only feign'd and dissembled, to the end we may draw them to ours: by this Love we fear the loss of the thing loved, but it is because of the good we hope for from it. (a)

The thing being so then, it must be certainly true, that if a Man Love not his Wife, or is not Jealous of her upon any other grounds then this of self Love, as he cannot be Jealous of her on any other, his Jealousie does only signalize his Brutality instead of demonstrating his Love; It must be true that if a Woman, in like manner, *Love* not her Husband, or is not Jealous of him but by this Principle of Love of her self; if she Love him for no other end than to satisfie her Passion, she does thereby only render her *Sensuality* publick and manifest; so far is this Jealousie from gaining Esteem, as some pretend. So that to speak after the fashion of the World, we grant that Jealousie is a mark of extraordinary Love, yet it is an extraordinary Love of ones self, that it is

(a) *Sunt qui utilitates in amicitiis spectant, ut epicurei, despicabiles & sordidi homines, & amore indigni ut qui amicum non amant, sed seipsos.* Viv. de off. mat. *Persons of understanding reckon it not honourable to be Jealous.*

an excess of Love, yet it is an excess of Concupiscence: That it is the supream Degree of Sensuality, and therefore there can be nothing that dishonours a Man more than Jealousie, that would have himself believed to be guided by the use of right Reason; nor can a Woman that would be accounted Modest or Prudent, render her self more ridiculous, or procure a greater contempt of her self by any thing than by being Jealous.

CHAP.

CAAP. IV.

Of the Marriage of Christians, according to the primary Institution thereof by God himself, and its re-establishment by Christ.

IF Jealousie be in no Case suitable to Married Persons, according to the Order of Nature, it must be infinitely less becoming these Persons that profess the Name of Christianity; for Jealousie breaks the Bands of Society that God himself established in the Creation of Men and Women, and destroys the very Essence of Marriage by which he would unite them, that thereby they might have the oppertunity to perform all the Duties that true Love requires of them in all their occasions: and that the more for that we ought not only to consider the Inclination that Nature has Imprinted in every Animal to produce its like but the Intention and Will of the Author of Nature, all whose precepts we are obliged to perform, for by these very precepts, at the end of time, we shall be Judged either to Life or to Death.

Jealousie breaks off the Society which God himself has established.

Why God established Marriage.

And we must know that God established Marriage to be *a Society of Man and Woman wherein they are united by an Indissoluble tye,* and that this Tie is no other than a Band of Love, which God employs as an Instrument to preserve Nature, and to make Charity Spring here below amongst Men, until he shall be pleased one day to perfect it in Heaven by the fulness of his Love.

Of the force of the Union of Marriage.

In short, could the Love, which ought to be the Band of Marriage, be better expressed, or more efficaciously enjoyn'd, than when God says, the Man shall leave his Father and Mother to cleave to his Wife, and to be one Flesh with her, and that this is a Conjunction made by the hand of God, which no Man ought to break; (a) Likewise a famous Divine explaining this Passage, (b) saith that the Union of the Husband ought to be nearer and more inseperable with his Wife, than with his Parents, for as much as the Wife of the first Man was Formed of part of his Body, when as a Man is not Formed of part of his Parents Body; God willing thereby, give us to know that Married Persons ought to be firmly United one to the other as though they were no more than one

(a) Mat. 19. 4.

(b) *Jansen. in concord. Evang:* c. 11.

one ſingle Perſon; and that Marriage was inſtituted to make them one Fleſh, by means of the Nuptial Bed. This is indeed the Natural conſequence of theſe Words, *he ſhall cleave to his Wife, and they two ſhall be one Fleſh*: The Man ſhall cleave (ſaith God) that is, by Love, in loving her as his own proper Body, and by the Nuptial Bed, whoſe Bands are not to be unlooſed. What is it, in effect, to quit ones Father and Mother, and cleave to his Wife, but to Love her with that affection that ſurpaſſes all other? Even that, that Naturally Unites the Hearts of Children to their Parents, which is the ſtrongeſt and tendereſt of all other affections beſides.

Thou ſhalt to her a Father be,
And as a Brother lovingly
Shalt Cheriſh her, a Mothers Love
From thee, in her ſhall Reverence move.

So the Husband ought to ſupply to his Wife the place of Father, Mother, Brother, and all other Relations; Yea, much more, two Perſons muſt make up but one. Behold then the higheſt pitch that Love is capable of reaching too. Behold the height of the moſt ar-

dent Amity that can be conceiv'd, to be so conjoyn'd with the thing loved as to become one and the same thing with it.

(a) *Viv. de off. mar.* (a) This Love is a Symbole of that Cælestial Love that shall be perfected in the Elect, when having put off this sinful Flesh, and are renewed by Christ, they shall be made one with him. Can that Union then between the very Soul and Body, be more perfect than is that of Persons joyned in Marriage? Can there be any thing more admirable, since to comprehend it we must conceive a kind of Miracle, imagining two Persons are not two, but simply one? That is to say, the one ought to be so nearly United to the other by Love, that whatever touches the one, be it Good or be it Evil, it also affects the other so lively, that there is no difference in their resentments. It is this miraculous *Love* that makes the Union of Marriage, which Union is undissolvable, according to our Divine *Law*-giver, so long as this *Love* subsists, and is not banished by infidelity to that Bed which God has made Sacred to Marriage. (b)

) *Mat.* 32.

hat Jealsie is insistant. If then it be this *Love* that, according to the intention of the words of our Saviour, is the Sacred Tye of the Marriage

riage of Christians, there can be nothing more opposite to it than Jealousie, since, being the pernicious Bud of Luxury, the most unbridled of all our Passions, it is impossible that it can consist with the tenderness and holy peace of that *Love* that conjoyns Man and Wife. Now this *Love* being a Command of God, which we violate by these Motions of Self-Love, it necessarily follows that we commit a manifest Sin every time we give way to this Passion of Jealousie: And therefore to say that a Man or Womans Love is commendable for their being Jealous, is the same thing as to say, it is commendable to offend God.

with the Marriage of Christians.

But that we may be yet further convinced, St. *Paul* does not only give us the Commands of God on this Subject, but on his own part he gives us the condition of Marriage between Man and Wife; in as much as on the one side he recommends to Christian Husbands to Love their Wives; and on the other he recommends to the Wives to be submissive to their Husbands in loving them: *Husbands Love your Wives*, saith he, *even as Christ loved his Church, and gave himself to Dye for it*, (a) *so let Husbands Love their*

Contracts of Marriage according to St. Paul, Husbands must Love their Wives.

(a) Ephes. 5. 25.

their Wives even as their own Bodies.

(b) Ephes. 5. 28.

(c) *Estius in Epist. ad* Eph. c. 5. v. 22.

(b) Indeed, saith a Learned Doctour, (c) in explaining this Passage, as Jesus Christ is over and Rules his Church, and which he Governs and Protects for its own Good, even so a Husband ought to Command and Govern his Wife, both for her own and whole Families good. But we must here observe that since St. *Paul* has ordered Husbands to Love their Wives, he thereby teaches them not to Command or Govern them Imperiously, but with Mildness and in *Love*, that thereby the Yoak of the Power of the Husband may be rendered lighter and more easie. So the Husband, saith another *Learned* Man, must know that Marriage is the highest degree of all Amities whatever; and that Amity is vastly different from Tyranny, since Tyrants are not obeyed but by force. (b) This for the Part of the Husband.

(b) *Viv. de off. mar.*

As to what respects the Part of the Wife, he ceases not to preach submission to them: *Let Wives*, saith he, *submit to their Husbands as to the Lord, because the Man is the head of the Woman, even as Christ is the Head of the Church, which is his Body, and whereof also he is the Saviour; as therefore the Church is obedient to Christ,*

That Wives must submit to their Husbands.

Chriſt, ſo let Women alſo be obedient to their Husbands in all things. (a) Let Women then conſider the Perſon of our Lord and Saviour, who is the Head and Eſpouſe of the Church, in the Perſon of their Husbands. Neither does this ſubmiſſion at all exclude the Love of the Wife towards the Husband, but on the contrary ought to be accompanied with Love; as though St. *Paul* ſhould ſay, I charge the Wife that ſhe not only love her Husband, but alſo that ſhe fear him, and bear to him a reſpect as to her Maſter and Head to whom ſhe ones ſubmiſſion, for which reaſon ſhe ought to take all care not to give him offence, and thus much for Women.

(a) Eph. 5. 22.

Reciprocal Duty of Man and Wife.

In which we cannot but admire the Juſtice, and at the ſame time the importance of the words of this great Apoſtle. He ſaith to Husbands, *Love your Wives*; knowing well that if they loved them they would not hearken to any Infidelity that could looſen their conjugal Unity, for Love is the very Tye and Cement of this Union; he knew well that to Love them is to Love their own ſelves, (b) ſince they are one Fleſh with them, and to oblige them to a reciprocal *Love*: and laſtly he ſaith to.

(b) *Qui a ligit ux rem ſu*

corpus ſuum diligit & pro inde ſeipſum ai quantum caput & corpus unum quid conſtitum Eſtius in Epiſ. 1 ad cor. 7. 4.

to them, *Love your Wives.* Thereby giveing them to underſtand that the Superiority of the Husband ought to be altogether in Love. Then he ſaith to the Women, *Love your Husbands*; but he adds, *be ye ſubject to your Husbands. Let them that are grown up in years*, ſaith he, * *inſtruct the young Married Women with Prndence, teaching them to Love their Husbands and Children, to be Orderly, Chaſt, Diligent in Ruling their Houſe, Good, ſubmitting to their Husbands.* He adds it, to let them know that a Woman ſhould ſo Love her Husband, that ſhe bear him Reſpect, and ſo to Reſpect him that ſhe Love him alſo; for from theſe two Sentences conjoyned ariſes the Duty of a Wife towards her Huſband. A Woman muſt be not only Good and Compliant, but alſo ſubmitting and Obedient to her Husband, becauſe he is her Head. The Apoſtle commands Obedience in the Woman, becauſe he knew from the Nature of Humane Genius, that this Submiſſion would Infallibly maintain Love in the heart of the Husband, nothing in the World tending ſo much to win the heart and create Love as Submiſſion; ſo that Submiſſion in the Woman nouriſhes Love in

*1 Epiſt. to Tit. 2. 4.

in her Husband, and the Love of the Husband reproducing or multiplying it ſelf in (a) the Woman, from thence Springs that marvellous Unity which God deſign'd in diſtinguiſhing the Sexes, and inſtituting Marriage, in which Holy Contract, it is the Mans part to Furniſh Love, and the Womans Obedience and Reſpect.

(a) *Habet viri amor preſens continuo ſuum præmium: & in pectus uxoris tranſit ea flamma, ut ea quoque flagrantiſſime amet*, viv. de off. mar.

So St. *Paul* does not deſcribe this Love of a Husband as a common Love, but propoſes for example the inviolable Love of Chriſt Jeſus for his Church, (as far as Man is capable of imitating this great example) thereby giving it the Character of the ſincereſt of all Loves, nor can there be a greater Love than to dye for one, as by this example Huſbands are obliged to dye for their Wives if neceſſity requires it.

The Love of Huſbands to their wives according to St. Paul.

In ſhort, It is this that Sanctifies Marriage, for it is a Sacrament, becauſe the agreement of their Wills, and the Union of their Bodies, ſignifie on the one hand the Charity, which is according to the Spirit, between God and Righteous Souls, or the Church, and on the other the Sacred Marriage that Jeſus Chriſt

Why Marriage is a Sacrament.

Note, *This is a Tenet of the Romiſh Doctrine, which it*

Seems the Aut. profest, and though our Religion does not allow it to be a Sacrament because not Instituted by God as a Mistical Seal of a Covenant, between him and us:

Christ has contracted with the same Church by the Mistery of his Holy Incarnation. This Sacred Marriage ought therefore to serve for an Example to Man in Marriage; Husbands ought to Love their Wives as Christ loved his Church; not that St. *Paul* exacts of Man an equal affection; but only that they imitate his *Example*: For Husbands ought to look upon Christ who is the Espouse of the Church, as a Model for all the Circumstances of their Love, wherewith they ought to Love their Wives.

Yet that ought not to abrogate or lessen our esteem of it, being a thing so sacred and necessary as the Author well proves, in whose conclusion we may acquiess, he not having a greater Veneration for it under the mistake of a Sacrament, than we ought to have for it as a Law Instituted by God, and so indispensably commanded by Nature.

What kind of Submission the Wife must yeild.

On the other hand, he is not to be understood on the part of the Woman, as if he spoke of some slight kind of Submission, but a Submission perfectly entire, in all things whatsoever, especially respecting the conduct of the Family of the Husband, whereof she is a Member. In such sort that in this Society there must be no more than one sole Will, and which is that of the Husband

and; two differing Wills not being capable of Union: So that to ſay it once over again, the Husband commanding or impoſing nothing on the Wife but what is reaſonable, and conſonant to the Power that God has given her, and to the perfect Love he has commanded him to have for her: And ſhe for her part being Obedient and Submitting to him in the Lord in every thing without any exception; they together effect that which is altogether admirable, that of two Perſons they make but ſimply one in Marriage.

Laws of Marriage according to the Canons and the Fathers.

Upon theſe immoveable Principles, not only the Eccleſiaſtical Laws, who contain the Precepts of the Goſpel, and the Interpretation of the Fathers, but alſo the Civil *Laws* are founded, to eſtabliſh the Diſcipline we ought to obſerve in a State of Marriage. All which do ſo unanimouſly ordain a mutual Love between the Perſons Married, the Superiority of the Husband, and the Subminſion and Obedience of the Wife, to the forming of Marriage, that if any one of theſe be a wanting, they acknowledge there no more Society, although the Bands are not broke before the Death of one of the two Married Perſons:

Perſons: *It is not the Bed*, ſays the Lawyer, *but the agreement of their minds that makes a Marriage*, and where ever this mutual agreement is not, there can be no Marriage.

Uxor domina eſt & ſociare rerum mariti ipſius; ſed domina dicitur quia non poteſt agi furtum, licet furtum committat. Gloſſ. Gratian. 27. q. 2. cap. 17.

Now to all this, No place is wanting of Authorities for recommending to the Woman Submiſſion, Subjection, and Obedience; for though ſhe may ſometimes be called (a) Miſtreſs of the Family, or Companion, by her Husband; yet, this does not give her any Command nor any Share in the Authority of the Family. When ſhe is Marrying, they Cover her with a Vail thereby ſhewing her, that ſhe ought to be Humble and Submiſſive to her Husband. *As ſoon*, ſaith St. *Ambroſe*, *as* Rebecca *perceived* Iſaac *coming, asking who he was, and being enformed, that it was he that ſhould Eſpouſe her, ſhe Bared her Feet, and began to Cover her ſelf with a Vail, thereby Teaching us, that a Submiſſive Shame-facedneſs ſhould even preceed their Marriage.* Nor can any Wife be permitted to perform it, if ſhe have Vowed a Vow of Continence, without the permiſſion of the Husband, and that, becauſe ſhe muſt be Submitting to her Husband in all things. It is agreeable

to

to the Order of Nature, that Women ſubmit to their Husbands, as well as Children to their Parents, ſince it would be injuſt, that the Greater ſhould be Subject to the Leſs. The true Mark, that Man is the Image of God, is, that he is as Lord, and Exerciſes an Empire, which only appertains to God; for every King, or he that Exerciſes Command, carrys thereby the Image of God; and from hence, in part, it may be ſaid, that God made Man after his own Image; for which reaſon, the *Apoſtle* ſaith, *That Man ought not to Cover his Face, becauſe he is the Image and Glory of God; whereas the Woman ought to Cover hers, becauſe ſhe cannot be ſaid to be either the Image, or the Glory of God.* A Woman that refuſeth to Obey her Husband, who is the Head of the Woman, as Chriſt is the Head of the Husband, does not Offend leſs therein, than the Husband ſhould, if he denied to Obey Chriſt. The Woman Scandalizes the Word of God, when ſhe Contemns that Sentence that was by him pronounced to her, *Thou ſhalt be under the Power of thy Husband*; Diſhonouring thereby the Holy Goſpel, in as much, as againſt the Law, and the Intention

Gen. 3. 16. *He ſhall Rule over thee.*

tention of Nature; she that professeth Christianity, and by the Order of God ought to be Subject to her Husband, yet notwithstanding, would Command him; yea, although the very *Pagan* Women Obey and Submit to their Husbands, following only the Law of Nature. Lastly, Since *Adam* was Deceived by *Eve*, and not *Eve* by *Adam*, it is but Just that she should take him for Master, whom, by making him accessary, she made Guilty of the Punishment, for the Fault that was hers; and the rather, that being under his Conduct, she may not fall again by the Weakness of her Sex. Now all this we are Taught by the Holy Scriptures, the Fathers of the Church, and the Canonical Law.

Jealousie is Inconsistent with these Principles.

Let us now ask the Question of the People of this World, Whether or no, according to these Rules which ought to be Inviolable and Sacred to us, since our Destruction and Salvation depend thereon; a Man that makes profession of Christianity, imitates, as he is obliged to do, the Union and Love of Christ for his Church, when he has a Sensual Jealousie of his Wife? I would Ask, Whether or no, a Christian Woman

man gains to her self a good Report, by being Jealous? And how that Modesty, which ought to accompany Marriage; together with this Command of God, *Wives be Subject to your Husbands?* Can consist or agree with the many Contradictions she Daily wearies her Husband withal? How with her Haughtiness, Outrages, Reproaches, Invectives, Disobedience, and Fretings, which her Jealousie continually puts her upon? Can this be to be Subject to her Husband, to Elevate her self above him, in pretending to Instruct him, and to Censure and Examine all his Actions, thereby Raising Contests, Bitterness and Contempt? So far are these Extravagancies from being the Attendants of the Holiness of Sacrament (*) Instituted by God, that they are directly a Reversing of both Divine and Humane Laws; they are the Violation of Marriage, and the breaking off of Union: For if by this Holy and Inviolable Contract, and as God has Commanded by St. *Paul*, the Husband is Obliged to Love his Wife, with the most Pure and Perfect Love of all other; and the Woman is Obliged to Humble, Obey and Submit, her self

(*) *See the Note at* p. 61 & 62.

to

to her Husband; it necessarily follows that, if the Husband only Love his Wife with a Sensual Love, which gives way for him to commit a Thousand Outrages against her; and the Woman not Humbling her self, and Submitting to her Husband; they destroy the Commands of God; the one for being a Tyrant, instead of a Father; and the other, for not only Transgressing the Rules of Obedience, which is her Lot, but also Extinguishing the Love God has Commanded her Husband to have for her, by her Vexatious Humour. And indeed, if he Love her afterwards, as he is Obliged to do by the Rules of Charity; he can have no other Love for her, than such a one, as a Man has for an open Enemy; not a Tender and Holy Love. Which being so, there remains no more Conjugal Love, no more Union, nor no more Society, for which God Instituted Marriage.

CHAP.

CHAP. V.

Of the Jealouſie of Husbands, and the Remedies thereof.

IF you will deſcend now from theſe general Truths, to particular Actions, you will then ſee the Effects of what we have advanced. But who can be capable to play the Painter hereof aright? Who can be able to give a right Idea, in Words, of the Unhappineſs of Marriage, when, for Example, the Power of a Husband falls into the Hands of a Man Diſtracted with this Brutal Jealouſie, with that Jealouſie ſo Blind and Enraged, that even the Vertue it ſelf, of the Perſon Beloved, Irritates and Excites it? Every Day gives the experience of this Surpriſing Truth. For as there can be nothing that Attracts the Heart ſo much as Vertue, by how much the Woman indued therewith, poſſeſſeth a larger ſhare, and by conſequence becoming ſo much the more Aimable, by ſo much their Paſſion makes them more afraid of the loſs,

Jealouſie is Cruel.

The more Vertuous a Wife is, the more Jealous an unreaſonable Man is.

loss, and burns with more vehemenc
So that to undertake the decipherin
the inhuman ties of this Brutallity, whe
it is arrived to the excess of Blindne
and Fury, as it often falls out, were t
undertake the Description of the Crue
ties of a Savage mad Beast, that nothin
can Reduce or Tame. But what is ye
more deplorable in these Persons then i
the very Beasts; these that are most in
lightned with Natural understanding
do suffer themselves to be transporte
with this Passion more than any other
if they be sensual; For as their Wit i
quick and piercing, so it is Suspitious
their Distrust arising from that very ex
tent of their Apprehension, whereby
they understand, or at least believe
they understand the most abstruce and
hidden things. So we see that the best
Genius's are the most Subject to these
kind of Transports, when their Natural
Inclination possesses the Authority that
is due to Reason.

The more understanding a Sensual Man has, the more Jealous he is.

If you desire Examples, we may take
that, which History first supplies us with-
al, of *Mithridates* K. of *Pontus*, whose Ver-
tuous Qualities and Great Power made
him thought worthy by the Romans to
Employ their Armes upon. This Prince

The Jealousie of Mithridates.

beset

beset with the Passion of this kind of Love we speak of, for *Monime* his Queen, who was endued with an excellent Beauty, and had yet a greater share of Vertue, as the Author of the History has it, kept her all her life as in a Prison with Eunuchs and Barbarians, and at last being Defeated by the Romans, he sent a Slave to cut her Throat, fearing least She might fall in the hands of his Vanquishers; as even after Death he would be jealous of her.

Herod the Great, who surpassed all the Princes of his time in political prudence, would imitate him in that, for he had given orders twice to put his Wife to Death, if *Antonius* and afterwards *Augustus*, to whom he was obliged to come and Justify himself in some Affairs of Government, should have taken away his own Life; and moreover at last through Jealousie, upon false Reports, he condemned her to die, although, as as the Historian saith, (a) She was a Princess extreemly *Chast* and *Vertuous*. *The Jealousie of Herod.*

(a) Josephus lib. 15. cap. 4.

We should never have done if we should expatiate upon this Subject; but we shall not exaggerate the pernicious effects of this Passion, it being our Duty and Task to suppress them, and is much more *This Jealousie is incureable.*

more Incumbent upon us to heal the Sore if possible, than to reveal its detestible Consequences. But what means can be used to give Light to one that is naturally blind, or how can Counsel be Administred to one that stops his Ears to all Reason?

Yet since, as I hope it is true, there is no Christian will suffer himself to be hurried to these extreems of Infidels and Men below the range of Savage Beasts: We shall leave them to themselves, as God has already done, and direct our Discourse to such as have their groundwork yet sound, and whose Minds are onely like the Sun covered and darkned with Clouds, which once scattered, he resumes his former Lustre.

Jealous Persons may be divided into two Classes, the first is of these whose Jealousie is rather a weakness of the Mind than an inward resentment of the Passion; the other is of those whose Jealousie is a formal Blindness that quite overthrows Reason.

Jealousie of weakness and its remedie.

A Husband that is Jealous and in the first Rank (which we may call reasonably Jealous, because Reason is not altogether blinded with Passion in them) ought

ught always to regard two things in e Jealouſie he has of his Wife. The ſt is, if the Fear he has be grounded pon any likelyhood or appearance of ruth; and the ſecond, whether it be ot grounded onely on bare ſuſpicions; nd indeed, ſince this tends to the ta- ing away of the Honour of the Wife, hich is in ſome caſes equal to life it lf, and ſince the Husband is the onely udge therein, it behoovs him to have e ſame Circumſpection and precauti- n, as if he ſhould go upon her life; therwiſe he commits Injuſtice.

Now if any appearance of Truth, or ome Diſſolute Carriages give occaſion o the Husband to fear a real Evil, he ught in this Caſe to call to mind the Principles that we have Eſtabliſhed, and o conſider with himſelf, that not only Jealouſie it ſelf, but alſo even his Duty obliges him on all occaſions to watch and obſerve the Conduct of his Wife, and to wean and reform her Inclination from what is not good, by ſeaſonable and apt Counſels, and to let her ſee the ill Conſequences (which perhaps ſhe is not capable to diſcern her ſelf) of many of her Actions, which yet may ſome of them be indifferent; all which, and

other Instructions necessary, he ought especially, and with more reason endeavour to apply, if he be perswaded that his Wife has not a due attention or regard over her Actions. He must then let her understand with Mildness, and Speeches full of Charity, the Care she ought to take to shun not only the evil but much more (if we may so say) the appearance of evil; for Reputation is unhappy in this, that the bare appearance stains it, equally with the Fact it self. He must also shew her Examples of Vertuous Women, for Examples are of great force over the Minds of those that have not trampled all Modesty underfoot. It may be requisite also for him to use some Artifice or other, as having by observation sounded her bent and Inclinations to Substitute some suitable Object that will take up her Thoughts, and Divert her from any unhappier Engagement her Inclination might make her prone too: for in desperate occasions a lesser evil supplies the place of a real good. But what will be of great efficacy in this Malladdy, is that the Husband order his (a) Conversation so with his Wife, that she may thereby manifestly see her Injustice in

(b) *Virea eliget quibus sibi animum uxoris conciliat, illamque totam devinciat, propriamque possideat,* Arist. de cur. rei. fam.

in having only an indifferency for him: that is to say, that the Husband engage her by his care, even in the least occurrences, by his good humour, his honest carriage, and affectionate entertainment, to forget of her own accord any deluding extravagancy that might otherwise possess her mind. And above all he ought to teach her (b) Continence by his own proper Example, it being unjust in him to require that of her which he does not observe himself, the obligation in that part being equal on both sides.

(b) *Exemplo continentiæ docenda est uxor, ut se castè gerat iniquum est enim ut id exigas quod ipse præstare non possis.* Lact. Inst. 11. cap. 123.

But if his Jealousie have no other ground but bare suspitions, and the disturbed thoughts which he himself raises in his own mind; I mean if it be that sensual Jealousie, which we have painted out so lively before, which he Labours under; he ought to detest it, and oppose Reason and her Arms she is furnished withal by Prudence against it: He ought according to the Rule of our Philosopher, (c) to perswade himself, when he perceives his Blood moved with the Passion, that whatever is represented at that time to the Imagination, tends only to deceive the Soul; and when the Assault of the Passion is very

(c) *Des Cart. Tide P. II.*

violent, he must abstain for the time from giving any Judgment or Determination, but divert his Mind with other Thoughts, till time and rest have throughly setled the Motion of the Blood. And as when a Man is set upon at unawares by an Enemy, if he be seized with fear, he ought to divert his Thoughts from the thinking of Danger, by proposing to himself the Thoughts of the Honour there is in not Flying; so ought he in the same manner, when this Beast of Jealousie agitates the Soul with Imaginations that are disadvantagious to his Wife, to divert his Thoughts imediatly, and settle them upon the consideration of something that he knows to be Vertuous in his Wife.

Formal and violent Jealousie.

As for those that are affected with a blinded Jealousie, and transported so far with its violence, that they are no more capable of understanding Reason, it is not properly the Diseased Party that is to be cured; for he is not at all capable of Cure; but the Woman, which causes this Distemper: She must Cure her Self if she intend to Cure her Husband; She must oppose, to all the evil treatments she suffers, a Life that is directly contrary to what is, or may, in any

The remedy thereof.

any Case seem to be the occasion of this inhumane Passion.

And to this end the Woman ought in the first place to shun the Acting evil, as we said just now, and also the very suspition of it. She must shun the Acting of it by Fortifying her Mind with these considerations, that Infidelity to the Nuptial Bed is the mark of a low and servile Spirit, and does of it self Bury both the Husband and all his Family in shame, and though perhaps in the Carear of Youth, in which as in the height of a Feaver, one has no sense of himself, she may not be affected with the reproach thereof, yet she lays up in store for Old Age a wounding and mortal abhorrency, and a shame unsupportable: She ought to consider that this unfaithfulness violates all the Laws both of God, of Man, and of Nature: That it is a Robbery and Enormous in the highest degree, obliging her by the very Law of Nature, to recompence not only her Husband, but also her whose right she assumed to her self in this unlawful Action: And especially, if the natural effects thereof does follow; for which Cause the Jealousie of a Husband may be esteemed (as a lesser Evil

The pernicious effects of Adultery.

may be eſteemed good in reſpect of a greater) lawfuller than that of the Wife, becauſe her Crime herein involves the whole Family, where his Crime extends no further than to himſelf. So God made a Law expreſly, by which it was permitted to the Husband, to adjure his Wife by the High Prieſt in the preſence of God in the Temple, upon the bare ſuſpition he might have of her Infidelity, which was called the Law of Jealouſie, and which had its proper Ceremonies, its Sacrifices and terrible Imprecations; but we find no priviledge like this for the ſuſpitions of the Wife.

Numb. 5. 1.

The Wife ought alſo to ſhun the very appearance of Evil: For although her Conſcience can teſtifie for her, that her Husbands Jealouſie has no other ground but bare Suſpicion, yet ſhe ought not to ceaſe her endeavours to allay that Suſpicion by all her Actions, as much as if it had a real Ground. She muſt ſhun every thing that may give but ſo much as a Shadow of her Incontinency. She muſt avoid the company of Men that are any way ſuſpected (a), Set Meetings, and Gaddings abroad; but above all, ſhe muſt ſhun the Society of Unregulated and Scandalous Women, for they

(a) *Non admittet hæc externum quemquam viro non jubente, pertineſcens ea imprimis quæ vulgo de mulierum corruptela per hiberi ſolent.* Ar. de cur. rei fam.

hey are indeed more dangerous than Diſorderly Men themſelves, ſince theſe ort of Women have ſome appearance, ut Falſe and Simulated, of Vertue: And indeed it is in this that the meaning of that place of Scripture takes place, That *the Iniquity of Man is to be prefered before the Vertue of a Woman.* Eccleſ. 42. 14.

But ſome that are Intereſted with Self-Love, will Object, Why ſhould the Woman deprive her ſelf of all Pleaſure, ſince a Priſon, in ſuch Caſe, would be equally Comfortable? We do not ſay, that the Woman muſt deprive her ſelf of all Recreations that are honeſt in themſelves, but that ſhe muſt conform her Pleaſures to thoſe of her Husband. Yea, granting ſhe ſhould refrain her ſelf from all theſe Toys which carry the Name of Pleaſures, can any thing equaliſe the Pleaſure of Domeſtick Peace? Is that a Pleaſure; for Example, to run to Balls at Nights, when ſhe is ſure at her return to find her Husband tranſported with Anger and Rage at home? Is it a Pleaſure to frequent Comedies, eſpecially in ſuſpected Company, when ſhe is ſure at her Return to be oppreſſed with Affronts and Reproofs? And laſtly, can it be a Pleaſure to live al-

That domeſtick Peace is an unſtemable good.

ways in fear leaſt her Husband ſhould come to the knowledg of her appointed Meetings, and other Extravagant Courſes? To live always in Diſguiſement and unſetledneſs? When on the contrary nothing can equal the Pleaſure of Peace and Union, both according to the Judgment of Perſons that have had the Experience thereof, and of all others that underſtand themſelves, even ſo far that it is eſtabliſhed for an undoubted Maxim, that nothing ſo advantagious or deſirable can accrew to Man, as concord and agreement of deſires between Man and Wife in their Family.

It is neceſſary then, that the honeſt Wife, who would maintain Peace, and heal the Diſeaſed Mind of her Husband, do ſhun the company of cenſured Women; and inſtead thereof do invite honeſt Women for their Society at home, I mean ſuch as are truly Vertuous, and I ſay invite them: ſince to go abroad to ſeek them might yet perhaps nouriſh the ſuſpition of their Husbands, and moreover for this Advantage that may accrew thence, that her Husband may ſee by them Examples of the mildneſs and confidence of other Husbands.

And

And withal ſhe muſt keep at a diſtance, all theſe inſignificant deſires or fancies, that lead to a Childiſh baſeneſs; Employing her ſelf in things that are of Moment, and in governing of her Houſe; Practiſing theſe Vertues that are moſt contrary to theſe kind of Enormities, & applying herſelf to ſome kind of work or other thing that may give an apprehenſion far different from that of the diſorder ſhe may be ſuſpected of.

The Dangerous Effects of Lying.

But above all things let her avoid lying; for nothing in the World Contributes ſo much to raſe Suſpition in the Husband, and a Bad Eſteem of her ſelf in the World as this Vice; which being an infallible token of a double & deceitful Mind, the apprehenſion there of drives the Husband into diſtruſts and Jealouſies that cannot be retrived.

As on the contrary Candour and Ingenuity have ſo much Power over the Mind of Man, that although it were even almoſt overcome by ſome apparent Circumſtances and yeilding to ſuſpetions, yet they fortifie it ſo that it will give its ſelf the lie. Now when I ſay ſhe muſt avoid lying. It is to be underſtood even in things private, and of the ſmalleſt Moment, as well as in things of

greater Importance, because that a lie in the one as well as in the other, does produce the same Effect in the Mind of him it is related to.

(a) *Lips. Mon. & expolit. lib.* 1.

We have hereof a Signal Example in History (a) of *Eudosia* Wife to the Emperour *Theodosius*, a Present being made to the Emperour of an Apple which for its excessive greatness, was very rare, for which cause he sent it to the Empress; She received it, and a little after, without thinking any harm, gave it to one named *Paulinus*, a Learned Man, for whom she had a respect, being Learned her self. He not knowing from whence it first came, and thinking it worthy to be presented to the Emperour for its rarity, goes and offers it to him; the Emperour at first admires it, not knowing it to be the same Apple, but at last calling it to Remembrance, he thereupon conceives a Suspition; and departing immediately, goes to the Empress, and presently asks her for the Apple. She not knowing what had passed, through simplicity, and perhaps for Fear he might take it ill that she had given it away; tells him she had eat it, the Emperour asks her a second time, to whom she answers the same

same thing, and confirms it with an Oath. Whereupon he being straightway in Wrath, shews her the Apple, and convinces her of a lie, which confirming his Jealousie of a Criminal Love, he put *Paulinus* to Death and Banished the Empress.

Behold the consequence of a lie, and which might seem a Trivial thing, yet which in an Instant counterpoised the Ballance of the Opinion of a Husband, of the Merits, Vertue and rare qualities of his Princess; wherewith she was so largely endow'd, that thereby only from being a private Person before, she was advanced to be the Wife of an Emperour. And indeed this Virtue retain'd its Lusture to the last, for being retire'd to *Jerusalem*, as the History saith, she liv'd and Dyed in Holy Orders. This Example I have produced to shew the dismal Effects of double dealing, let it appear never so Innocent to us.

The bad Consequences of Pride.

Besides all that we have already said, the Honest Wife will always be careful to express so much Compliance to her Husband, that though she receive never so bad usage from him, yet she will not loose nor lessen the respect she ows him.

him. There is nothing provokes this Paſſion ſo much as Obſtinacy and diſdain. Which are commonly produced in Women, from the conceipt they have of their Beauty, or other External advantages, and particularly the Paſſionate Love their Husbands expreſs to them; they look upon theſe Baits as Chains wherewith they may draw them whereſoever they Pleaſe; and the more they perceive in their Husbands the Tranſports of Vehement Love, the more they become Arrogant and Diſdainful.

In the mean while, they conſider not that this Love, as it is qualified, is a Love ſick Paſſion, which by frequent Provocations they cauſe to degenerate into a Phrenſie or Mortal Hatred.

Mariam the Wife of *Herod*, of whom we ſpoke before, may be Example and a Leſſon for them, ſhe ſurpaſſed infinitely, ſaith the Hiſtorian, all the Women of that Age, in Beauty, in Majeſty, and in Virtuous Qualities; which endowments were indeed the Cauſe of her Unhappineſs. for ſeeing the King her Husband ſo Paſſionately Enamoured of her, ſhe beleived no Danger of looſing his Affections, and laid a ſide the reſpect

Joſeph. lib. 17. c. 11.

She

he ought him. But what followed? The King Changed his Love into Rage, and giving Ear to falſe Accuſations of her Honour, his Jealouſie gave way to let this Innocent Princeſs be Condemned to Death, as we ſaid before.

Not much unlike to this, was that of a *Roman Hero*, who having put away his Wife, all People were Aſtoniſhed at it, ſeeing ſhe was ſo perfectly Beautiful and Lovely: yet he, having ſecluded her, becauſe of her Arrogancy, and Stubborn Humours, wherewith ſhe wearied him unceſſantly, gave no other Return, or Reaſon, but ſhewing them her Shoe; ſaid, *if you had put this on, you would have felt where it hurt you.*

An Honeſt and good Wife, then muſt not preſume upon either her Birth, if perhaps it be above that of her Husbands, or that ſhe had the Fortune of a larger Portion, or in her Beauty, or any other Endowment whatſoever, but muſt ſettle her Ambition on theſe things, that do more intimately engage his Affections: Which are her good conduct, her Mildneſs, her Compliance, and her Obedience; ſo that inſtead of being more and more conceited of her ſelf

self, and Stubborn, as it is too Ordinary, she may be more and more agreeable and Lovely in all her Actions. (a)

(a) *Plutar. conjug. præc.*

(b) *Legem sibi ingenium & mores viri sui latam divinitùs, eo tempore quo nuptiæ junctæ, & vitæ sors consociata fuit, Ar. de. cur rei fam.*

And that she may succeed herein, as we have said before, she must bear all the Extravagancies of her Husbands Jealousie with Mildness and Humility; recalling to mind that from the very day of their Nuptials, it was imposed upon her for a Law by God, to conform her self to the Humours of her Husband. (b)

The advantagious consequences of Patience.

(c) *Quod si æquo animo mores viri feret, admodum facilis est domestica administratio sui minus, per quam difficilis. Arist. ibid.*

So it behoves her to bear patiently all his rash and inconsiderate Demeanours; which Patience will reward its self with Peace, wherein she will rejoyce. (c) And indeed there is nothing so capable of disarming his Fury, or to free him from that Evil Spirit possesses his Mind, as Patience and Mildness, whereby an Honest Wife smooths over, and takes in good part the overflowings of this Jealousie, censuring them as Effects of inconsiderateness, and hasty Humour, by this means the Vertue of the VVife resuming as it were a fresh Lustre, the Husband will of his own accord be forc't to acknowledg it, and sub-

bmit himself as soon as ever the Storm his Passion is blown over (d).

(d) *Si quid animo mmoto vir egerit atque deliquerit, ejus statem uxor obliviscatur aut in bonam partem interpretatur; imprudentiæ, negligentiæque & egritudini ad Scribendo, &c. Depusa nube turbationum vertutem ipsius vir clariùs perspiciet. Ar. Ibid.*

But to the End, these Remedies may Operate against the Vehemency of this Passion, for her last Remedy, let her have recourse to God in Prayer, Repentance, and Tears: for it is by this means that the Devils are dispossest (e) she must utter her Groans before him, and beg Strength of him to support Patiently the Afflictions which he is pleased to lay upon her, and which he sometimes sends to Honour Just Souls with the Glory of Martyrdom. She must recommend her Innocence into his Hands; and most assuredly, as he is the chief and true Espouse of a Godly and Chast Soul, he will take her to his Protection, and will change the Heart of the Husband, or else will Sanctifie her Persecutions to her.

In the last place, to have recourse to God.

(e) *For this kind are not cast out but by Prayer and Fasting, Mat. 17. 20.*

CHAP.

CHAP. VI.

Of the Jealousie of Women, and the Remedy thereof.

The Jealousie of Women is more dangerous than that of Men.

WE have now seen some of the effects of this Virulent Jealousie, which may well be term'd a Savage Beast; but to hear another of a clear differing Character, and, which is strange, is, yet infinitely more dangerous and insupportable than the other. Nature having denyed Force to the Woman, has abundantly recompensed her with Subtlety (a) whereby She effects, yea outdoes, by artifice, whatever Man can doe by the overt means of force. Insomuch that whereas the Jealousie of Men rises up to apparent Transports of Passion, the Jealousie of Women, for the most part, shews it self in Artifices, in Dissemblings, in Scrutinies, in Ensnarings, in Murmurings, and in ill Humours. And though at the first She does not appear so terrible nor so dangerous, nevertheless She is found at last to be so; and so much the more as secret Enemies are much more dangerous

(a) *Pectus Instruxit dolis sed vim negavit*, Senec. Octa.

erous than thoſe that are profeſt ſo, inſomuch that *one would rather abide with a Lyon or a Dragon than with a wicked Woman*, as the Scripture ſays (a). In ſhort, this Jealouſie violent has its intervals, and its better moments make ſome recompenſe for its Paroxyſms; but this deaf and ſubtle Jealouſie never lets go its hold; it is a ſlow working Poyſon, yet operates without remiſſion, and ſcarce obeys to any Antidote.

(a) Eccleſiaſt. 25. 23

And what makes it more incurable is, that Women do flatter themſelves with certain Reaſons, whereby they pretend to make their Paſſion lawful, and to ground it as upon Natural right. But ſince theſe Reaſons are no more than miſts which hinder them from ſeeing true Reaſon, or rather rights, they aſſume by pure Uſurpation; it will be expedient to conſider them in particular, to the end, that, if it be poſſible, they may be undeceived, and order, which is the Foundation of Peace in Marriage, may be reeſtabliſhed.

The abuſe of the reaſon alledged for the Jealouſie of Women.

In the firſt place, ſay they, although the ſubmiſſion that Women owe to their Husbands, be according to the Precepts and Laws of Nature, the commands of God, and Eccleſiaſtical and Civil Diſcipline;

Whether ſubmiſſion be reciprocal or not, ſince the bands are

equally indissoluble on both parts, and the Sexes are equal, as they say.

Discipline yet it is reciprocal in respect of the Husband as well as of the Wife or at least it is no more than a submission out of decency or good manners since besides, that the Bands by which they are Joyned, are equally indissoluble on the Part of the Husband, as on the Part of the Wife; they are according to Nature equal one to the other in all other things.

Indeed (say they) seeing Nature has made the Man and the Woman equal in all things, it will be preposterous to pretend that one should be inferior to the other. And this equality they prove invincibly (as they think) by affirming that Nature has allowed nothing to Man but in what she has been as liberal to Women: A Body alike composed of the same Organs, and endowed with the same Senses, and by consequence capable of all things alike, having the same Force and the same Artifice: likewise a Soul in like manner reasonable, and susceptible of Sciences, and the performance of all Functions whereof the Soul of Man is capable.

They confirm these things too by Authentick Examples, that Men themselves, how unanimously soever they have

ve conſpired amongſt themſelves to bar Women from *Sciences*, from gnities, or Maſculine *Employs*, can no Caſe deny them. They ſhow us w the *Amazons* took up Arms Gene-uſly, Fought Valiantly, and Vanquiſh-the Men Glorioufly. They re-onſtrate to us Women that have excel-d, in the moſt ſublime *Sciences*; in rts, and in Tongues; they Report of omen that have Raigned and Govern-*States* more prudently than Men. nd they alſo alledg, that ſome People ave choſen rather to be Commanded y Women than by Men (a), and who ave Reverenced them as Godeſſes, and ookt upon their Advice as upon Ora-les. And Laſtly, they confirm the orce of this Truth by the Examples of Kingdomes, where the Right of Suc-ceſſion falls indiſcriminatly upon the Women as well as the Men (b).

(a) *Solitum Britannis fœminarum ductu bellare* Tacit. in Agr.

(b) *In eſſe iis ſanctum aliquid & providum putarunt. Tacit demor. Germ. Nec Conſilia earum aſpernabantur nec Reſponſa negligebant.* Id. ibid.

Now if you will paſs to Religion, they ſhew us that God Created Woman as well as Man, and that of a Nobler *Subſtance*. They ſay, that though they were Created of the Bone of a Man, yet they were

were not produced by Man, God him ſelf eſteeming them equally worthy of his handy work as the Man himſelf. And what Confirms this Equality to the very height, the Saviour of the World laid down his Life for Women as well as Men, and has opened the Treaſures of his Grace to them equally; and as Grace has made Martyrs of Men for the Laws ſake of this Divine Maſter, it has alſo made Martyrs of Women, and as it hath made Men Saints, ſo it has made Women Saints; not to Inſiſt upon what might give even the Prerogative to Women, that Chriſt ſhould Honour them ſo much as to be Incarnated in the Womb of a Virgin. Now theſe things being ſo, it muſt ariſe from prejudice to think that Women ought to give place to Men.

That Submiſſion Regards only the Women.

That we may Anſwer to theſe Objections, it is neceſſary to obſerve, that when we ſay that Man and Woman are equal between themſelves, it is the ſame thing as to ſay the two Sexes are equal the one to the other; for theſe Generalities comprehend all the individuals or diſtinct Perſons that are comprehended in either Species or either Sex. Whilſt we Inſiſt therefore upon ſhewing the

e Equality or Inequality of Man and oman, it is to be underſtood of compa-ng the two Sexes together by this to-llity of Perſons which compoſe them, nd not by the Perſons in Particular; r the whole, conſidered as ſo, is di-inct from the Parts whereof it is Com-poſed, conſidered as parts, that is, the hole conſidered as whole hath adjuncts hich the parts have not: So that we uſt make an abſtraction, and compare ne whole to another whole, and not e parts of the two wholes one with nother. For who, I pray, can be able o compare in the particular, each Man ith every Woman, to know, by Ex-mple, if the number of Men be equal o that of Women; how many are big-er, or how many leſs of the Men or of he Women; how many are more or eſs ſtrong; how many more or eſs agile; how many are more or leſs Learned; how many more or leſs Ver-uous, of the one than of the other? who can, I ſay, make this Compariſon, o be able to conclude from thence, hat one Sex is equal or unequal to the ther? It muſt be then by this totallity f Perſons taken as in a Maſs together, hat this Compariſon muſt be made.

Likewiſe

Likewise it will be very necessary
understand well the word *Equal*,
we may not deviate by its Ambiguit
Geometricians admit Two sorts of
quality, the one Absolute, the oth
Proportional. A thing is Absolutely
qual to another, when compared the
with, it contains that other, just so m
ny times as that other contains it,
the same Reason; as Two Circles th
have the same length of Diameter, a
Equal one to the other, because t
parts of the one are Equal, in the sa
Reason, to the parts of the other; th
is to say the one shall contain the sa
number of parts, of the same bigne
of the other, that this other shall co
tain of its parts, of the same bigne
Equality, Proportional, or Imperfe
is, when Two things have their pa
proportionally answering one anothe
which yet are not of the same Exte
so a small Circle has Three Hundr
and Sixty Degrees, as well as a large
although one of these Degrees be n
of so large Extent, as one of the larg
Circle.

By this distinction, the Equality
Inequality of Solid Bodies is found, an
because there is difference in Degree

more and leſs in things alſo Immate-
al, as for our preſent Example. Mo-
l things, ſo they are wont to com-
are them, by Analogy, in the ſame
orm and Method, uſing likewiſe the
me Term of *Equal*, to Expreſs the
ualities of things that admit of Inten-
on or Remiſſion, or More or Leſs,
s we do here in this Subject: For Man
nd Woman being Compoſed of Soul
nd Body, it is by the Proprieties and
ualities of theſe Two Eſſential Parts,
at we muſt meaſure the Equality or
nequality between them, in either Spe-
ies of Equality. For if they ſhould
ave ſuch an Equality between them-
lves, that the one Sex contains no
ore, or whoſe Qualities are intended,
o more than the other, this Equality
y its very Name Excludes all Authori-
y, and we ſhould infer an Injury on
Women, to pretend that they ſhould
ubmit to Men. On the other ſide, if
be made apparent, that there is an
nequality between them, I hope none
will be ſo unreaſonable, as to deny
Submiſſion, againſt the Laws of Reaſon
and Nature.

And though it plainly appears, by
he Principles we have already Eſta-
bliſhed,

blished, That the Two Sexes are no Naturally Equal between themselves yet it may be easily demonstrated further; in the prosecution whereof, we shall begin with the Objections, and endeavour to Refel them, and thereby prove our Assertion, in the same Method as they have been proposed: In the first place then, it is true, That Nature has given a Soul and a Body to Women of the same Nature with that of Men: But it is not at all true, that the Souls and Bodies of Women are Endowed with Qualities Absolutely Equal to these of Men, and consequently Equally capable of the same performances.

The Body of the Woman is subject to sundry Infirmities, from which the Body of Man is Exempt. To this we may add, That they pass the half of their Time in Bearing and Bringing forth their Children, and, if you will, in Nourishing them; which is an unavoidable Engagement upon them, and in some respects, an Infirmity, to which Man is not in the least Subject. Now these Infirmities in Nature, causing by necessary Consequence, a Debility or Weakness in Women, it follows, that

Men,

Men, as well as the Males of moſt part of Animals, as we ſaid in another place, have more Strength and Vigor, than Women, or other Females. Experience ſhews it plainly enough, without any neceſſity of words to prove it: And Reaſon it ſelf lets us ſee, that it can not be otherwiſe, ſince there is Reaſon to expect more Vigor, more Force, and more Performance, in any thing, from a Body that is Sound, Strong, and Vigorous, than from one that is Infirm and Weak.

Now ſince, according to Experience, and the Opinion of Philoſophers, the Habitude of the Body paſſes to the Soul, becauſe the Soul has ſo ſtrait an Union with the Body, that it is affected with the Qualities thereof; it muſt follow, that as the Body of the Woman is Weak, the Powers of her Soul muſt be Weak alſo. *The Body* (ſaith *Seneca*,) (a) *is the Burden and Pain of the Soul; when it is Oppreſſed therewith it Faints, or it is kept Priſoner by it.* It is for this Reaſon, that Women, as we ſee, are for the moſt part, Subject to theſe Vices which do ordinarily accompany Weakneſs (b); as to be Fearful, Idle, given to Pleaſure, Suſpitious, Inconſtant,

(a) *Epiſt.* 65.

(b) *Sunt & quædam (peccata) non humanæ ſimpliciter naturæ, ſed huic & nunc inevitabilia ob corporis concretionem in animum tranſeuntem.* Grot. de jur. bel. & pac. lib. 2. cap. 20. par. 1.

ſtant, Indiſcreet, Superſtitious, Subtle, Envious, Covetous, Revengeful, and others of like Nature, which are all of them Failings, contrary to that force of Mind, that renders a Man capable to reſiſt the Aſſaulting illuſion, and ſtick faſt to Truth.

It being ſo, as without doubt it muſt be, ſince the very finger of Nature ſhews it, it is Obvious, to conclude that the Two Sexes are not Equal, between themſelves. But that they may be more thorowly convinced, we ſhall only apply to the Man, what Women can affirm of themſelves, for the Excellency of their Sex, and we ſhall thereby ſee the difference plainly. Now it is certain, and Experience confirms it, that all the Vices we have ſpoken of juſt now, are not to be found in that degree in Man, (in general ſpeaking,) as in Woman. And for their Vertues Imagine to your ſelves as many Women as you pleaſe, which do or have Excelled in Vertue, you ſhall find yet more Men: Suppoſe to your ſelves the moſt Learned of Women, you ſhall find Men yet more Learned: Imagine to your ſelves the moſt Renowned Atchievements perform'd by Women, you ſhall

ſhall find that Men have done more Glorious Exploits: Imagine to your ſelves, in ſhort, all the Goodly, Great and Heroick Actions, that have hitherto been done by Women, you will find yet Greater and more Tranſcendant Actions perform'd by Men.

There is therefore a Manifeſt and Natural Inequality between the Sexes: and which is indeed with reaſon, ſince the Author of Nature himſelf, has preciſely Ordain'd it in the Creation of Man and Woman. For notwithſtanding, he hath Created the Woman, as well as the Man, yet he Created the Man the firſt, and the Woman only becauſe of the Man, and for the Man. *It is not good that Man ſhould be alone,* (ſaid God,) *let us make him a Help meet for him,* or as other Texts have it, *An Help that ſhall be in his Power*, or, *That ſhall be according to him* (a). Now that which is as a help to a thing, or that which is not made, but for a thing, is not ſo Excellent as the thing it ſelf, for whom it is made, or, to which it is only an help: This Poſition is ſo Natural, that Philoſophy makes it an Axiome (b). Moreover, that which is meet, agreeing, or convenient to any thing,

Gen. 2. 18.

(a) *Simile ſibi Verſ. Lat. quod ſit penes eum. Chald. Secundum eum Verſ.* 70. *Penes te eſt, quod quodam modo à te poſſidet.* Ulpian.

(b) *Propter quod unum quodque eſt tale, & illud ipſum eſt magis tale.*

thing, is not equal to it, according to the Rules of Geometry, as we ſhall preſently ſhew. And for as much, as by Nature and by the words of God himſelf, Man and Woman are not Equal, between themſelves; it follows, that Man has a Natural Prerogative over the Woman. So that, ſince Nature will have the leſs, to give place to the greater, and that which is more imperfect, to that which is more perfect, it is an undeniable Truth, that the Superiority belongs to the Man, by Natural Right. This concluſion holds, without any difficulty, in the State of Innocence, and uncorrupted Nature; and as for the State of Sin, after the Fall of Man, the Authority of the Man is not only Authentickly confirm'd, but the Submiſſion of the Woman is enjoin'd by Command; *Thou ſhalt be Subject to thy Husband, and he ſhall Rule over thee*; ſaith God to the Woman (c).

(b) Gen. 3. 16. Engliſh *Tranſlat. Thy Deſire ſhall be to thy Husband.*

Now, in like manner, as the undoubted Maxims, which are univerſally received amongſt Men, deduce their Original with Nature it ſelf, we ſee that the Prerogative of the Man over the Woman has been always, in all places, generally Eſtabliſh'd, ſince the Creation

of

of the World. In ſuch ſort, that it is ſo far from being true, to ſay, that Men do herein Uſurp a Power to themſelves, to the Prejudice of the Woman; that, on the contrary, they only maintain that Right, of which they have had the Poſſeſſion, ſince the beginning of Time.

To ſay then that Men and Women, ſo compared together by their Sexes, are Equal, were to offend Nature, to run Counter from Truth, and to deceive the World with a Sophiſm. For there is great difference between ſaying, (ſpeaking in the general) that Men and Women are Equal, in an abſolute and true Equality, and to ſay, they are ſo, in proportional Equality, or, if you will, in an Equality of Requiſites; the Firſt, which Excludes all Authority, or Superiority, is not at all true, for the Reaſons alledged; the Second is true.

A Child, for Example, is like to a Man, becauſe he is of the ſame Nature with him, and of the ſame Form that he is of, and ſpeaks as he does. He is even equal with him too, in this proportional Equality; for he has as many Parts, and as many Members, as a

Man has, in the ſame manner, as a little Circle has as many degrees as the largeſt: But it is a Sophiſm, to conclude from thence, that an Infant and a Man are Equal; for they are altogether unequal in an abſolute Equality, whether you reſpect the Body, or the Mind. The thing declares it ſelf ſo; for the Weakneſs of the Body, and alſo of the Mind, becauſe of the Infirmity of the Body, renders the Child inferiour to a Man, and uncapable of the performances of a Man, in reſpect either of the Body, or of the Soul.

As therefore it would be Abſur'd to ſay, without any reſtriction, that a Child and a Man are Equal, becauſe they are ſo in this proportional and imperfect Inequality; ſo it would be ridiculous to pretend, becauſe of this imperfect Equality, a Man has, according to the Law of Nature, no Prerogative or Superiority over a Child, for this Superiority is very viſible and plain.

Now as this Preheminence or Superiority of a Man over a Child, comes, becauſe of the Feebleneſs of the Child, it follows from hence, this Feebleneſs or Infirmity, is the Poſitive or Phyſical Principle

Principle of the Inequality of differing Species. So that by this Rule it is, that Women have been lookt upon, by the Laws of God himself (a), and of all Nations, in the same degree as Children (b).

(a) *Deut.* 20. 14.

(b) *Puerum ætas excuset, fœminam Sexus.* Senec. de Ir. lib. 5.

It is likewise the same of Equality, of Necessity or Requisites; for none deny, the Man and Woman being both necessary for the perpetuation of the Species, as which cannot be done without the Woman, more than without the Man, but that the Woman is of equal necessity in the World, with the Man: But it is a bad conclusion, to infer from thence, that the Woman is not Subordinated to the Man. And in the Progeny it self, to the Production whereof, they enter in common, and whereto the Woman without doubt, afterwards contributes more than the Man, whether you consider her Bearing, Bringing forth, or the Nourishing and Education thereof, yet the Universal Opinion of the World gives, nevertheless, more right over the Child to the Father, than to the Mother, because of the Prerogative of his Sex. Wherefore, as it would be an unheard of Extravagancy, to conclude, that, because a King cannot be King, without Sub-

jects, and by conſequence, the Subjects are as neceſſary as the King himſelf, to the forming of an Eſtate, or Body Politick, therefore the Subjects muſt not be Subordinate to their King: So it would be as great an Abſurdity, to conclude, that the Woman is Equal, and ought not to give Submiſſion to her Husband, becauſe ſhe is of Equal neceſſity with him, for the producing and continuing the Species.

Now after this manner, is the compariſon to be made between the Sexes, and from ſuch compariſons are our concluſions to be drawn; and not prefering for indubitable Maxims, the Inferences drawn from particular Actions; ſince it is a very uncertain and falſe way of reaſoning, to draw general concluſions from particular propoſitions. Now, admitting the Example of the *Amazons* to be true, yet this only lets us ſee how much their Enterpriſes were repugnant to Nature, and the Female Sex; for it behoved them in their Infancy to Burn off one of their Breaſts, to make them capable of the Exerciſes they were to perform; and were likewiſe forced to leave their Warlike Exerciſes, from time to time, to join themſelves

themſelves with the Men of the Neighbouring Nations, that thereby they might be recruited. So that this may be properly look'd upon as no more than a Tragy-Comedy, the Sex would for once Gratifie the World withal. And although they have ſometimes overcome the Men, nevertheleſs, the Victory that the Men obtain'd at laſt over them, ſo far, as to leave only a light and confuſed Remembrance of them, has decided the Preheminency of the Sex.

The reſt of their Inſtances are much of the ſame force. And though they may produce Examples of Women that have excelled in the Sublimeſt Sciences, yet that Eſtabliſhes nothing in favour of the Female Sex, and leſs yet, as we have already ſhewed to the prejudice of the Maſculine Sex.

Likewiſe their Inſtances of thoſe Women that have been rendered Famous, by their Prudent Governing their States, are of no greater Efficacy: For if we compare theſe with others, that have but badly Acquitted themſelves in their Provinces, by following the Natural Tendency of their Sex, I know not which Ballance would be

found lightest; and as to that of the Descent of Crowns on Females, it is grounded on Policy, and takes only place where Males are destitute. For Policy and Experience do Teach the World, that nothing can be more Destructive to a Monarchical State, than Election, and by consequence, that, it is better to give way to the Succession of this Sex, than to hazard an entire Ruin, for by this means, they avoid all the Evil consequences of Contentious Elections; especially, if this succeeding Commandress be Married, or Marry soon after.

So likewise, it may be, that some People that have highly esteemed Women, and affected them for their Governours; but it is as likely; that the Emulation and Ambition of the Grandees amongst themselves, for the Government, has put them upon this Humour, rather than any other Consideration: and being withal, Superstitious and Barbarous People (a), whose Soveraigns had the Authority of Counselling only, rather than Commanding. Indeed it is true, when the People would only fill up a Valuity; that is to say; when they desire a Soveraign only to be

(a) *Pierasq; earum fatidicas, & augescente superstitione arbitrabantur Deas.* Tacit. 4. a.

be the firſt amongſt his Equals, (as certain People term it,) it is of no great conſequence, whether it be a Man or a Woman, or, (if you will) a Stock, that Reigns.

It is true, that the Saviour of the World was Incarnated in the Womb of a Virgin: but in that he only lets us know, that he would follow the Laws of Nature, although by a means ſupernatural. And it will be ſufficient to ſhew us once for all, the Preheminency he has given to Man, in that he was made Man, and not a Woman. Now, ſince he Died for both Sexes, and has Enrich'd them both, without diſtinction, with his Grace; we muſt conclude from hence, that, as Grace ſeparates its ſelf from the Dictates of Nature, ſo likewiſe the Life of Grace which we lead in this World, is the beginning of the Life of Glory, in which Men and Women ſhall both Rejoyce in Heaven; but as our Saviour ſaid, *They neither Marry, nor are given in Marriage: Neither can they Die any more: For they are equal unto the Angels, and are the Children of God, being the Children of the Reſurrection* (a). So that we can conclude nothing from hence, touching things

(a) *Luke* 20. 35. 36.

things that are ſimply Natural, as this is.

Now, though it may be ſaid, that Chriſt has Raiſed ſome Women to the Honour of Martyrs; yet it cannot be ſaid, that they have been admitted into the Apoſtleſhip, which is a degree far more Excellent; no nor to the Miniſtry of the Church; inſomuch, that St. *Paul* forbids them to ſpeak in the Aſſembly of the Faithful. *Let your Women keep ſilence in the Churches*: (ſaith the Apoſtle,) *for it is not permitted unto them to ſpeak; but they are Commanded to be under Obedience, as alſo ſaith the Law* (a). And in another place he ſaith, *Let the Woman Learn in Silence, with all Subjection. But I ſuffer not a Woman to Teach* (b). Then which nothing can more ſignificantly declare their Subordination, even in the State of Grace.

(a) 1 Cor. 14. 34.

(b) 1 Tim. 2. 11, 12.

And therefore all theſe Reaſons drawn from Nature, from Grace, from Examples, and from particular Cuſtoms of People, are ſo far from diſproving the Truths we have advanced, that they much rather confirm them; I mean, the Inequality of the Sexes, becauſe of the Preheminence of the Man over the Woman, and by conſequence,

quence, the Subordination and Submiſſion of the Woman, in reſpect of the Man.

But although they prove nothing in Favour of the generallity or totallity of the Sex of Women, yet they plainly enough prove the equality, or indeed, the preheminency on the contrary part of ſome particular Perſons. For as we ſaid before, the Sex may be conſidered either in its totality, or in its individuals, if we compare the Maſculine to the Feminine Sex in their totality, it is plainly evident, the Man excels the Woman; but on the other ſide, if we compare them in individuals, that is, ſome particular Men, with ſome particular Women, it is as evidently true, that Women do not only equal, but excel ſome Men, *who can aver* (ſaith *Seneca* (a)) *that Nature has been cruel towards Women, in that ſhe has alotted them a ſmall ſhare of underſtanding, or has dealt niggardly with them in any talent for Vertue, which ſhe allows to Men? believe me, they have the ſame vivacity, the ſame diſpoſition to good things, if they will make good uſe of it: and they are no leſs able than Men to undergoe labour and pains, if they be accuſtomed to it* (a) and in another place he ſaith,

(a) Ad Marc. c. 1.

(a) Senec. *Epiſt.* 92.

saith, *their Qualities are not inferiour to these of Men, but they shew themselves less*, and this is because of their infirmities, and weakness of Nature, which obscures them, as Clouds do the Sun.

From which considerations, we can never Extol enough Vertuous Women, for that they diligently overcome these natural difficulties, or, if we may so say, for that they leave Nature it self, in as much, as they shun all its allurements, to apply themselves to Vertue. And in this Sense, a Woman is capable of what a Man can be capable of, yea, she may not only equal him, but infinitely surpass him. And indeed, how many Men do we see that degenerate from that Force and Nobleness of Spirit, that Nature has made him partaker of? how many Families do we see, that, as St. *Augustin* (b) says, have the Head cast down? meaning by this expression, that as the Husband is the Head of the Family, that Family has its Head cast down, where the Wife is more Vertuous than the Man.

(b) *Ex S. Aug. grat. 2. q. 6. 5.*

But to return to our purpose, it does not follow from hence, what disparity soever may sometimes happen, to be between a Man and his Wife, or whatsoever

whatſoever advantage of Endowment a Wife may have above her Husband, that ſhe obtains thereby this Prerogative we ſpeak of. The interruption of the poſſeſſions of a right, doesnot diſanul it, & much leſs a right that Nature gives, whoſe Laws are unchangeable, and in this eſpecially, wherein it is ſtipulated with the expreſs Commands of God, who has impoſed in poſitive Terms, Submiſſion on the part of the Wife, without diſtinguiſhing whether the Husband does Merit it or not, whatſoever equality or inequality then there may be between the Man and his Wife, the Man is nevertheleſs the Maſter, and the Wife muſt always Submit to him; for this Perſonal equality does not exclude the inequality of the Sex; the which being according to the Inſtitution of Nature, exacts of the Woman not only a Submiſſion of Decency and good Manners, but a Submiſſion that's poſitive and real.

The ſame things may be ſaid to the Objection ſtarted, from the Bands that tie the Man and Woman in Marriage. It would be but a bad Inference to ſay, that becauſe the Husband and Wife are under an equal Obligation, as to what regards

regards the tye of Marriage; it not being permitted to the Husband to Marry another Wife, whilſt this is living, what Diſcontent ſoever may happen between them; nor to the Woman to have another Husband, ſo long as this lives; therefore the one is of equal condition with the other in Marriage, The Soul and Body (as we have ſaid before) are joyned together, and do conjointly Compoſe Man, as the Husband and the Wife do Compoſe one in Marriage: their ſeparation cauſes the diſſolution and rupture of the Compound, as the Death of one of the Married People cauſes the Diſſolution of Marriage; nevertheleſs, none but thoſe that have loſt their Reaſon would ſay, that, becauſe the Union is of equal Neceſſity to the Soul, as well as the Body to the Forming and Being of Man, therefore the one is of equal Condition with the other; for Nature, Common Senſe and Experience, Demonſtrate to us, how far the Soul is Elevated above the Body, and in what great Prerogatives, Nobleneſs and Excellence it ſurpaſſes it. And the ſame things are to be underſtood of the Man, in Regard of the Woman, which Nature, Common Senſe and Experience,

perience ſhews us to be much inferiour, to the Man; and therefore Obliged, by that Natural Rule, which ſays, the leſs Worthy ſhall give place effectively to the more Excellent; to render to the Man a real and unfeigned Submiſſion in all things, that have reſpect to Marriage, or the Society wherein they are conjoyned.

They Object in the Second Place, That the Apoſtle, to confirm this Equality of the Man and the Woman, has given to the Woman the ſame Power over the Body of the Husband, that he has given the Husband over the Body of the Wife, *The Wife hath not power of her own Body, but the Husband: and likewiſe alſo the Husband hath not power of his own Body, but the Wife* (a), and by conſequence, they are equal in Power, the one to the other.

II. *Whether the Power the Woman has over the Husbands Body, make her equal with him alſo in all other things, or not.*

(a) 1 Cor.

We Anſwer, That it is a wrong Interpretation of the words of *St. Paul*, which give a Reciprocal Power to the Man, and the Woman, over the the Bodies the one of the other, to underſtand them of an equality of Power in all things. For the reciprocal intereſt, reſpects only the Nuptial Bed, and the Duties to which Married People

are

are obliged, the one towards the other without lawful impediment, to the end the frailty of Nature may be reſtrain'd within the Bounds of Continence of Marriage. They are indeed, in that, both equal alike in Power, and in ſome reſpects, of an equal dependency the one of the other; but unequal in all other things. And this is the Explication of this place by Divines. When (ſaith one (a)) St. *Paul* ſaith, *That the Wife has no Power of her own Body*, he thereby means, that it is not lawful to either of the Married Perſons, to refuſe the uſe of the Bed to the other that ſhall demand it, provided, as St. *Thomas* Remarks, there be no lawful inpediment: And in this the Married Perſons are, in ſome manner, each of them, under a reciprocal Servitude; though in other things, the one is unequal to the other, by vertue of that Law that was enjoyn'd to the Woman; *thou ſhalt be under the Power of thy Husband.* So likewiſe it is on this Ground that the Books of the Diſcipliue of the Church remark, that, *It is a Sin to refuſe the Duty of Marriage, without a lawful excuſe, when it is deſired*, according to that ſaying of the Apoſtle, *Let the Husband render unto the*

(a) Eſtius *in Epiſt. ad* Cor. 1. c. 7. 4.

he Wife due Benevolence; and likewiſe ſo the Wife to the Husband, he Reaſon whereof follows, becauſe hey have not Power over their own odies. They are then equal in the Inereſt of this Duty: but in all other things hat reſpect the Family, there is no Equality between them; for they that re under the Power of others, are their nferiours, and not their Equals.

III. *Whether or no a Woman may be Jealous becauſe Adultery is equally criminal on either part.*

They Object in the Third place, that nfidelity in Marriage, being a Crime, on ither part, that Cauſes Separation, ſince t is as well permitted to the Wife to eave her Husband, if he be unfaithful o her, as to a Husband to put away his Wife, when ſhe has fail'd in her Faith to him; therefore it may be lawful and commendable for a Woman, to prevent ſo fatal a Separation, by her Diſtruſts, by her Care, yea, even by Reproofs and Rebukes.

That it is not permitted her, becauſe ſhe is his Inferiour.

We Anſwer, That it is true, that a Woman ſeeing her Husband give himſelf over alltogether to diſorder and infaithfulneſs, may leave him if ſhe will, according to the words of the ſame Apoſtle *St. Paul, Let not the Wife depart from her Husband, but, and if ſhe depart, let her remain un-Married, or be reconci-*

led

led to her Husband: But it is not at a true, that ſhe ought to prevent this E vil, with Rebukes or Angry Speeches for what belongs to Correction, apper tains to a higher Authority. Now Wo men in Marriage, and even before Marriage, according to both Natura and Divine Precepts, being Subordi nate to their Husbands; it follows from hence, that as it is impoſſible, that which is Subject, can be Superior, ſo likewiſe it cannot be, that ſhe that is Subject, can have Right of Correction, ſince Correction depends eſſentially on Superiority. The Wife indeed, on this Occaſion, may well give ſome Advice, with mildneſs, to her Husband, concern ing his Conduct, ſince this Advice is an Office of Charity; but to put herſelf in a Paſſion againſt him, to give him angry or ſharp Rebukes, and Checks, is wholy to lay aſide the Duty and Sub miſſion ſhe ows him. We may plainly ſee Subordination, even on this occaſi on, to be denoted by the Terms of Se peration, although the Condition of the Man and Woman be thereby made equal; for if the Woman Violate her Faith, it is ſaid, the Husband may *put her away*: but if the Husband be Un faithful

ithful, it is not ſaid the Wife ſhall put
m away, but only that ſhe may *leave*
m (a), to ſhew the Superiority and
uthority of the Husband, and the Sub-
miſſion and Silence the Wife ought to
bſerve. And indeed, the Husband be-
g her Maſter, her Superiour, yea her
ing, muſt ſhe take upon her to ſet
im his Leſſons? or what is more, dare
e Reprove or Deſpite him? Dare ſhe,
ſay, if ſhe be a Chriſtian, ſince ſhe
ught to look upon her Husband, as
epreſenting the Perſon of Jeſus Chriſt,
s we ſaid before?

(a) *Niſi cauſâ fornicationis non licet Viro uxorem dimittere, vel uxori à viro diſcedere,* Grat. q. 1.

In the fourth place, Women Object, IV.
hat if it were ſo great a Crime to de-
lare their Reſentments to their Hus-
ands, when they ſuſpect them to di-
ide their Bed; the Holy Scriptures
ould have contain'd ſome Ordinances
o provide againſt it, and let them know,
hat the Wife therein committed an Of-
ence, which might violate Marriage,
nd cauſe their Separation: Inſtead
hereof, it only ſignalizes the breach
f Faith, as the ſole cauſe for which
Married People can take occaſion to
reak off Conjugal Society.

Whether Jealouſie be a crime to cauſe Divorſe, ſince the Scriptures have not expreſſed it, nor ſpoke againſt it.

To which we Anſwer, That this is
kewiſe a Fallacy, to believe, that, be-

cauſe

cauſe our Saviour ſaid, that the Un-faithfulneſs to the Bed, was the cauſe o Divorce, therefore no other cauſe ca be ſufficient to ſeparate Conjugal Soci-ety. For, according to the opinion o the Learned, when our Saviour parti-cularized the breach of Faith, he did i only, becauſe this Sin regards ſolely Marriage, whereof Fidelity is the very Soul and Life, and which is, by conſe-quence, the moſt natural and direct cauſe of Divorce (a): bnt he did not intend thereby to Exclude all other ge-neral Reaſons, which may, of their own Nature, give that liberty to all Chriſtians, of what Society ſoever they be; ſuch as are a great Number of Vi-ces, and Pernicious Cuſtoms, amongſt which Two are reckoned as Eſſential or Primary Cauſes. The Firſt, is Un-beleif in Religion, whereby, they be-ing corrupted with ſome dangerous Doctrine, may Infect their Partners, and deſtroy their Salvation (*). The Second is, in Caſe the one Partner ha-ving committed ſome hainous Crime, remains Incorrigible in his Inclinations, and readineſs to Perpetrate it again; in which Caſe, after the other Partner hath Three times Admoniſhed, or Cor-rected

(a) *Vitiverа hoc pugnat cum ipſa naturа conjugii.* Janſen. Concord. Evang. cap. 11. *Reliquæ cauſa ſunt generales aquavis ſocietate Chriſtianam liberantes.* Id. ibid:

(*) Note, *For this point, See* 1 Cor. 7. 12. Quer. *Whether any other Cauſe, be-*

ſected him, and he not amending, he not only may, but ought to make a ſeparation; which is the point in Controverſie.

ſides Adultery, be ſufficient for Divorcing Man and Wife, in the Reformed Churches; yea, even this of Unbeleif, or the fear of being Murdered.

And indeed, of all the Vices a Woman can be ſubject to, there is none equals, or is ſo unſufferable, or, which has ſo dangerous Effects, as Croſneſs of humour, Stubbornneſs, and Incorrigibleneſs, for no other ſeizeth upon, and overthrows, the Holy Union, the Mildneſs and Peace of Marriage, which only make Men Happy in this World, with that Fury that theſe do, who can deſcribe the Diſpleaſure, the Diſtaſte, the trouble, and the Horrour, a Man undergoes, by a Wife that is given to Tatling and Bawling, that is Imperious, Quarrelſome, Furious, Paſſionate, Deceitful, Obſtinate, Vexatious and Moroſe; which are like ſo many Monſters brought forth by Jealouſie, or the Prejudices this Infernal Paſſion blinds the Underſtanding withall? But it is not meet to Exaggerate theſe Diſorders: Theſe that ſuffer them, confeſs themſelves, that they cannot be expreſt in words: And thoſe, who by a particular Favour of God, are free of them, if they have but ſo much Senſe as to apprehend

apprehend their Blessing; will look up on it as a Happiness that exceeds all th Ideas can be given thereof in words There is no Enjoyment or Riches in thi World, can stand, in any comparison with the Value thereof: So that it wa with good reason, the Wise King said

Prov. 17. 1. *Better is a Drie Morsel, and Quietnes therewith, then a House full of Sacrifices with Strife.* It was with reason also, he

Prov. 21. 19. said, that, *It is better to dwell in the Wil derness, then with a Contentious, and an Angry Woman.* And indeed, what can be expected from these continual Gainsayings and Obstinacies of a Woman, but a continual Discord, since Jarrings of this Nature, are unvoidable.

Prov. 27. 15. *A continual Droping in a very Rainy Day, and a Contentious Woman, are alike, whosoever hideth her, hideth the Wind, and the Ointment of his Right Hand, which bewrayeth it self.* Saith the same Wise Man. To let us know, than an unhappy Husband cannot tell where to dispose himself, for if he endeavour with Prudence, to satisfie her on the one hand, she takes occasion to Insult over him on the other. What unparallel'd Perplexity must this be, especially, if the Husband be of a Moderate

derate Temper; as the Scriptures deſcribe it, ſaying, *The unruly Tongue of a Woman, is to a Peaceable Man, as a Sandy Mountain is to the Feet of a Man that is ſpent with Age* (a). So the Diſagreement that the Malice of ſuch a Woman ſtirs up in the Family, is repreſented to us in the compariſon of Two Oxen that fight together in the ſame Yoak; Yea, the Evil a Man ſuffers is ſuch, that it is ſaid, that he that is joyned to ſuch a Wife, is as a Man that taketh a live Scorpion in his Hand. (b) But who can ſift out all the Deceits, all the Crafts, and all the Contrivances and Lewdneſſes that their Jealouſie ſuggeſts, to obtain their Ends, Satisfaction, and Revenge; we ſhall rather chuſe to continue the Phraſes of the Scripture on this Subject, than give occaſion to others to accuſe us for intermingling our own Senſe in theſe Invectives. It ſaith, That *as the Sadneſs of the Heart is an univerſal Wound, ſo the Wickedneſs of a Woman is the fulneſs of Miſchief*, (c) It is alſo ſuch a Wife as is there wiſhed to the Wicked and ungodly, for a Curſe. And that we may not doubt but that all theſe detetable Effects ſpring from Jealouſie; we are there told it in plain Terms, where

(a) *Eccleſ.* 25. 27.

(b) *Eccleſ.* 26. 18.

(c) *Eccleſ.* 25. 17.

it's said, That *this Sorrow and Affliction of Heart*, which exceeds all other Afflictions, *is a Jealous Wife*; (d) and that these Cries, Clamours, and Quarrels must be understood of a Woman that's madded with this Passion; since it is there added, That *the Tongue of a Jealous Woman is Piercing, and She ceases not to make her Complaints to all She meets with.* If then these things be so, as no doubt they are, since they are Attested by the Scriptures; (*) we may conclude as we said before, That Jealousie is a lawful Cause of Divorcement, since its wicked Effects are no less inconsistent with the Unity of Marriage, then these of Unfaithfulness it self, which is an undisputable Cause of Dis-union, according to the Law of Christ.

(d) *Eccles.* 26. 8.

(*) *The most of these Invectives are out of Apocrypha; but though it were received as Scripture, yet Jealousie will not be sufficient cause of Divorce with us.*

V. *Whether an honest Woman may be Jealous or not.*

Women that are Jealous, Object in the last place, That it is unreasonable that an Honest Woman, who is Conjoyn'd with an Husband of a Licentious Conduct, should be obliged to keep silence, and stifle her resentment thereof. Is it so then, that he only must have the priviledg to censure his Wife upon Suspitions, though he be never so Criminal Himself, and that She must be obliged to keep silent her Suspitions,

not

notwithſtanding her Honeſty and Chaſtity, and that her Husband can lay no Blemiſh on her Conduct?

That the honeſty of a Woman gives her no priviledg to be Jealous.

This Objection lets us ſee the Irregularity of the Mind of ſome ſorts of Women, who grow Proud upon that very Conſideration, that they are Honeſt, believing thereby to have a Right to Vex and Trouble their Husbands, as out of Revenge, and to Puniſh them for the good Fortune they had in Marrying an honeſt Woman. But to Retreive them from this Abuſe, we have ſhown already (clearly enough, I ſuppoſe,) that the Man being Maſter, has the right in this quality of Correction, and not at all the Woman. And indeed, he only is obliged to break ſilence, if by her ill Conduct She give place for Suſpition, to Regulate her, not only upon a Principle of Charity, but alſo for his Honour and particular Welfare; ſince the Reputation of the Wife creates the Reputation of the Husband, and the Faults which he permits in her do return upon himſelf; and faſtens the ſame Infamy and Puniſhment upon him as upon the Wife. The reaſon of which is, becauſe the Man is obliged, both by the Rules of Scripture, and by the Dignity

and Rank which he Occupies in th
Matrimonial Fellowſhip, to Rule h
Wife and all his Family in right Diſc
pline, aud in their Duties. *Take hee*
ſaith the Preacher, *that you make n*
the leaſt paſſage for the Water; that is t
ſay, *that you open not the gate of Liber*
(a) *Eccleſ.* 5. 34. *to a perverſe Woman.* (a) And in anc
ther place, he ſaith, *do not make the Wi*
Miſtreſs of your Secrets, leaſt She tak
upon her the Authority that belongs to thee
(b) Id. c. 9. 2. *and thou falleſt into Shame.* (b) Fo
which Cauſe an Husband (ſaith a Lear
ned Man) ought to remember himſel
that he is not born for the Woman, bu
the Woman is born for him; and tha
he ought to accuſtom her to the thing
that belong to her Duty, and to be
have her ſelf on ſuch a manner, as She
may know that She is only a Helper t
her Husband in his Travails, and where
of She is to take ſuch part as He ſhal
think fit; but not a Miſtreſs to live i
(d) *Vives de off. mar.* Idleneſs: (c) to this end therefore he i
obliged to have a careful Eye over her
by the Duty Incumbent on a Huſ
band.

So that he is obliged to reprove his
Wife ſeaſonably, and alſo permitted, as
being Maſter, to make uſe of more
ſevere

vere Means, if the Diſorder appear to be firmlier Rooted in her Mind. But in the contrary, She, becauſe She is ſubject to her Husband, has in no Caſe Right to open her Mouth to Reprove him. Yet, let not all this be underſtood, as if the Husband did not wrong his Wife, when he violates his Faith to her Nuptial Bed: Yet, notwithſtanding it is an Injury, the Condition of the Wife will not allow her any priviledge to contend with, or reprove her Husband for it, being received into the Houſe of her Husband, in the Quality of a Supliant, as *Ariſtotle* ſaith (a). Now you ſee the Objections that Jealouſie produces for its ſelf, together with their Anſwers deduced from Scripture and the Cannonical Law.

(a) *Omnem injuriæ & violentiæ opinionem ab eſſe debet ab ea quæ ſupplicis inſtar ſit, & tanquam a foco deducta, Arſt. decur. rei fam.*

Remedies againſt the Jealouſie of Women.

But the good and reaſonable Wife will reply, what muſt be done then to retrive and correct a licentious Huſband? And upon the ſame Grounds we Anſwer, that She muſt do the ſame things She ſhould do to correct a Huſband that's Jealous. So in like manner, as we have done in the Jealouſie of Husbands, we muſt alſo here diſtinguiſh that which has real Grounds, from that which ariſes only from Suſpitions, or

from the Report of ſome Perſons that often cloak over dangerous deſigns with theſe kind of Informations. And in general, let her take for her Rules what we have ſaid for the Cure of the Jealouſie of Men, which may likewiſe ſerve for that of Women.

In particular, if it ariſe only from Opinions, with which her ſenſual deſires, and idle manner of living, do poyſon her Mind, the ſureſt means will be to condemn them her ſelf, and to ſuppreſs them before they can come to be known; calling to remembrance, that if it be not permitted to the Wife, to make Arguments in a real Injuſtice, much leſs then in what has no other ground but her own diſtruſt, and of which none can be blamed beſides her ſelf. She muſt put out of her mind all Imaginations that tend that way, and apply her thoughts to ſome other things that are good in themſelves, and particularly to what may be neceſſary in the conduct of her Family, and to work with her own hands; for it is very certain than an idle and unexerciſed Life, which begets, as we intimated before, theſe careful, unſetled, and vagrant cogitations, would of it ſelf alone be ſufficient

sufficient to keep Jealousie a foot, yea, although the mind had naturally no inclination thereto.

But if she be Jealous with some good Reason, or Grounds, and be convinced by manifest Proofs, (for as we said just now, she must not herein trust her self) then she must do, and what? Even the very same thing. She must call to mind her condition, that is, She must retain her self in that Station wherein Reason and Nature have constituted the Woman. Now since they have forbid them to command or to censure, they must employ mildness and loving entreaties, and insinuate themselves into the minds of their Husbands with Speeches that are honest Respectuous and full of Love and Charity, thereby letting them know that the injury done by them, is rather to themselves than them. And if such charitable admonitions should produce no effect, then they must remain humble and silent; for in one word, the only means to reduce a straying Husband, is the Vertue of a Wife.

The Woman must not in any case be Jealous, and so she cuts off all occasion to the Husband.

And since she is not allowed to speak with her Tongue in Arguing Terms, it remains for her then to make her Actions plead for her effectually. For as

Women must speak only with their good Actions.

from the Report of ſome Perſons that often cloak over dangerous deſigns with theſe kind of Informations. And in general, let her take for her Rules what we have ſaid for the Cure of the Jealouſie of Men, which may likewiſe ſerve for that of Women.

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Women must speak only with their good Actions.

we said before, nothing in the World is so effectual as good Examples, they penetrate both the Mind and the Affections; and that man must be certainly void either of Wit, or of natural Love, that does not return and amend, when he sees his Wife contain her self in Honesty, Humility, Mildness, Silence, and Obedience, whilest he goes Astray and lets loose the Reins of his Sensuality. (a)

(a) *Potissimum atq; efficacissimum aliquid est vitæ exemplum si id faciat quis quod jubet. Neq; enim apertiùs aut fortiùs possunt vituperari & carpi mali, quam bonorum vitâ. Viv. de off. mar.*

For which Reason it behoves her, that she stear her Course altogether contrary to the Actions of her Husband that are vitious. If the blindness of his Passion lead him Astray after some Person, she must have a special care of her self, that she do not fall into any kind of Lewdness, for this would be the same thing as to dig a Ditch for her self. If he be seldom at home, let her be sure to keep her self within doors. If he be Prodigal and Extravagant in Expenses, she must play the good Husband, and deprive even her own Person of things that she might otherwise have provided with greater Magnificence and Splendour. If he be of a hasty and passionate Temper, let her not offer to speak to him in his Passion, but watch his time

She must have all vertues that are opposite to the vices of her Husband.

and

and fit opportunity; let her Imitate the Prudent and Judicious *Abigal*, who was good and gentle towards her Domesticks, so Humble and so Patient towards her Husband, that she never contradicted him, but excusing and taking in good part all his defaults and vices, (a) He having scornfully refused provisions to *David*, and thereby occasioned that Prince to vow his Dsteruction, and all his Families; to that end *David* Marching with an Army, intended to put them all to the Sword and Fire; which when this Illustrious Matron understood, She, without letting it be known to her Husband, takes store of Provisions and other Presents, and goes to meet *David*, and throwing her self at his Feet, obtained Mercy for her Husband and all his House. This done, She returns, and finding her Husband Drunk, She was so Discreet as not to speak to him till the day following: and then observing his Wine to be evaporated, She let him know the great Danger She had preserved him from.

(a) *Uxores oportet esse placidas & mites erga domesticos, nec ob strepentes maritis, sed mores eorum ac vitia tolerantes; qualis commendatur* Abigail *uxor* Nabal *Carmel Estius in Epist. ad Tit. c. 2.*

But above all things, let these Women that would hereby be Instructed, refrain from all kinds of Craft and Deceitfulness, nor must they be sollicitous

The sincerity of the Heart.

to inform themſelves, or to dive into the Secrets of their Husbands: So likewiſe they muſt be exceeding watchful over themſelves, that they act or do nothing that Anger or any conceived Imagination ſhall put them upon; but let them ſeriouſly conſider on it, and deface all theſe conceiv'd Fancies before they act; which is a moſt wholſome Inſtruction.

Mildneſs in Diſcourſe.

They muſt be mild and real in their Speeches, for mildneſs of Speech is more taking and charming than the ſweateſt Inſtruments in a Set of Muſick, as the Preacher alſo ſays (b). Let the Wife ſpeak little but that aptly and to the purpoſe, with a Submiſſion and Reſpect full of Tenderneſs; conſidering with her ſelf, that when ſhe ſpeaks to her Husband, ſhe ſpeaks to her Maſter, to her Lord, to her King, and what is infinitely more than theſe, to Jeſus Chriſt, of whom, in regard of her, he repreſents the Perſon, and executes the Authority.

(b) Eccleſ. c. 40.

Submiſſive Love.

Let her have continually in her thoughts the Example of theſe Renowned Wives, which the Church, in the Celebration of her Marriage, has propoſed to her for Patterns. Let her likewiſe

likewise always remember, that at that time she took upon her the Yoak of Love, that is, that Submissive Love she ought to have for her Husband, and the Yoak of Peace, to signifie unto her that the Peace of the Family depends upon her Submission. She must endeavour to make her self ameable to her Husband, as *Rachel*, who was even Mildness it self; She must be prudent as *Rebecca*, who was exceeding Judicious; Faithful and Submissive, as *Sarah*, who called her Husband ordinarily, her Lord, and her Master, and who loved him to such excess, that, far from being enslaved with this sensual Jealousie of Women of the World, she (a) would give him her Handmaid, to divide his Embraces between them, that thereby he might be comforted against the Barrenness of her Womb, in the Offspring, might arise from this Slave, according to the Custom of Polygamie, which was at that time permitted.

(a) *Ipsa vicissim studebat sterilis conjugi solatium ex ancilla quærere non dum enim talia tunc vetita erant,* Chrysost. de Sara.

Let her Imitate, for an Example, the Industrious Wife which *Solomon* Describes (b), the which should gain the Heart of her Husband by her Vertue, her Prudence, her Activity, her Understanding, her Courage, her Meekness, her

(b) Prov. c. 31. v. 1. &c.

her Obedience, her Care, and her good Conduct, and which, by consequence was in every thing his Honour and his Glory.

She must know that the Love between Persons, though Married, is but of short continuance, when it has no other Fuel to Feed upon, but Beauty and External Perfections; and that it is no more than the Love of a (a) Comedian on the Stage, when it is not sustain'd by Vertue and solid Prudence. That it is not the Attire of the Body, though never so Gay, that Adorns and brings Honour to Married Women, but the Attire of the Mind (b); that is to say, the Adorning which is made up of Vertue, Meekness, Modesty and Obedience, to the Husbands (c).

(a) *Compta & ornata ista conjugum vita nihil differt a Tragœdorum in Scena versantium ornatu,* Ar. de cur. rei fam.

(b) Id. Ibid.

(c) S. Aug. *de bon. conjug.* *Charitableness of Women.*

And Lastly, If she will Accomplish the Duties of an Honest Wife, and preserve Peace in her Family, she must be, as though she had not the Disposition to Motion of her self, but only to Move by the Will and Mind of her Husband, in such sort, that of her self she must use no Passion, but the Inclinations, that is to say, the Joy or Sorrow of her Husband, must be hers, as proper to her (d), and only her own; because it is

(d) Plut. conjug. præc.

this Conformity of the Mind that produces and nourishes Love (e) and Peace, even as the Diformity or Disagreement therein destroys it.

We may see an Example hereof in a Modern Author (f), who gives us very pleasantly the Portraite and Abridgment of what we have said, in the Person of a Restless and Obstinate, that is to say, Jealous, Wife. She Deplores her Unhappiness to one of her Familiar Friends, but which was a Woman of Understanding, she gives an Account to her of the ill-conduct, between her and her Husband, and their continual Warfare, saying withal, as most do to Excuse, as they think, their Actings herein; *Since he takes no Care of me, I shall take no Care of him neither.* The Honest Wife endeavours to raise better Thoughts in her; she Represents to her, that in all Contestations, one of the Two must of necessity yeild, and good Order will have it to be the Wife in Marriage: That a Husband, let him be never so Bad, yet he remains still the Husband, and can not be cast off, but by Death: That there is no Husband at all but has his Faults; and though we must disapprove these Vices, yet

(e) In amicitia permanent, si consuetudine vitæ adhibita mores dilexerint, cùm sint inter se moribus similes, Ar. Nico. l. 8. c. 5. *Morum dissimilitudo minimè est amoris efficiens.* Ar. de cur. re fam.

(f) Erasm Colloq. uxor Mempsigamos.

yet we muſt not hate the Perſon in any kind of Friendſhip, much leſs in Marriage: That it is better to ſuffer her Husband, ſeeing the Meekneſs of the Wife may render him more conformable, but her Reproofs will certainly make him worſe: That Amity in Marriage is Nouriſhed by the Repute of the Wife join'd with her Meekneſs, that which is ſetled on Beauty, being only a Paſſenger: This Meekneſs is chiefly apparent, in having an extream care to pleaſe the Husband in every thing, and to diſpleaſe him in nothing; in knowing his Bent and Inclinations, that ſhe may Love the Perſon that he Loves, and Obſerve the Times and Things that are moſt agreeable to him.

In the firſt place, ſays ſhe, (propoſing her ſelf for Example,) I forget nothing that appertains to the Governing aright the Houſe within Doors, which is the Duty, under her Husband, of a Married Wife: I take the greateſt Care imaginable, that all things, though of the leaſt moment, may be according to my Husbands Humour, and I conform my ſelf entirely to his Pleaſure; if I ſee him Sad, I ſpeak not to him at all, and put on a Sad Countenance

ance my ſelf: If I ſee him Angry, I endeavour to Pacifie him by ſweet Expreſſions: If I ſee him tranſported with anger, I hold my peace: If he have Drunk too much, I ſay nothing to him but pleaſant Diſcourſes to perſwade him to Bed: If he have done any thing amiſs of Importance, (for as for ſmall Trifles I wink at them,) I Advertiſe him thereof, and in particular, when he is no way diſturb'd, and in a good Humour, and has got no Drink, declaring my Advice to him in Loving Speeches, and Merry Diſcourſe, but with all Reſpectuous, and having ſaid it in Two words, I break off the Diſcourſe, and convert it to things that are more agreeable.

But, continues this Divine Wife, if the thing in Queſtion be of very great concern, I have heard ſay, that the Wife ought rather to Employ another to ſpeak to her Husband, then to ſpeak to him thereof her ſelf, and that rather to Employ the Relations of her Husband, than her own. I know, adds ſhe, a Gentlewoman, that coming to know of an Engagement that her Husband had made with the Daughter of a Poor Woman, did her ſelf, but under a bor-

borrowed Name, ſend in Houſhold Goods, and other neceſſary Moveables, and Moneys likewiſe, towards the defraying their Expences; her Husband being Surpriz'd with this new change, had ſome Doubts, whether or no it might come from his own Wife ſhe confeſſing it, this Tenderneſs of hers touch'd his Heart ſo Lively, that he broke off his Execrable Engagements, to Obſerve his Natural Obligations to ſo Honeſt a Wife.

Another in like manner, a little grown in Years, Obſerving that a Young Woman drew her Husband every Day to her Lodgings, provided a Lodging for her in her own Houſe, entertaining her with the greateſt welcomneſs imaginable, to the end ſhe might keep her Husband at home; and if at any time he might Sup abroad with this Young Woman, ſhe would be ſure to ſend them her beſt Meſs, and wiſh them to make Merry: which Submiſſion at laſt, had the ſame Effect on this Husband, that we related of the other.

Sincere Vertue only procreates Love.

Now, to repeat in Two words, all that we have ſaid, the Wife ought not in the leaſt to complain, that her Husband

and does not Love her, but ought on such occasion, to discharge her Duty with a redoubled Diligence, and so render her self Ameable, to the end he may Love her. And as it is neither Riches, nor Beauty, nor a Formal or Studied kind of Bravery, which most Women are affected withal, that can beget true Love, it must follow then, that there is nothing besides Vertue that renders a Woman Lovely.

And by this Vertue, attended with Meekness and Condescention, the Wife shall assuredly Reduce and Reform an Enormous Husband, either sooner or later. I mean, if it be not a Feigned or Dissembled Vertue, which she may make use of for a time in a Sleight; but a true and sincere Vertue, which intimately Teaches her Heart, and of which all her Actions, by an Unremitting Uniformity, bear a certain and perpetual Testimony.

The certain effects of these Counsels.

And indeed it is most certainly true, that a Woman beset with Jealousie, yet practising Vertue, and keeping her Passion in Subjection to Reason, and to the Precepts which Nature, Justice, and God himself have Prescribed to her, by injoyning her, as we have said,

to

to have a Submission, Respect, and Obedience to her Husband, will much sooner obtain her honest design of Conquering and Reforming her lewd Husband, and with less trouble to her self than she possibly can do with her cross Humours, her Jarrings, her Quarrellings, her Obstinacies, her Melancholy, or with her Despairing, Madness, Fury, or Envy; so that it is likewise this Vertue that diverts a curse from the Family, and instead thereof procures the Blessing of Peace. It is this that gives a Woman the height of Renown in the World (a). And it is by this that she truly Merits the qualification of an honest Wife. And lastly, it is in this most humble and most prudent manner only, that a Woman must be Jealous to gain Reputation, and not in following the Dictates of corrupted Nature, as too too many People of the World do.

(a) Prov. 11. 16.

CHAP.

CHAP. VII.

That it is True and Reaſonable Love that produceth Peace in Marriage.

That Jealouſie cauſes hatred inſtead of Love.

ACcording to the Principles which we have propoſed, it is eaſie to perceive, that the Love which begets Senſual Jealouſie, is not at all that that produces Reciprocal Love, and by conſequence, Peace in Marriage; ſince inſtead of inclining them to do theſe things that procure Love, on the contrary, it inclines them to do every thing that's capable to procure them Hatred. We have (I ſuppoſe) ſufficiently ſhown, that theſe Diſtruſts, theſe ſecret Contrivances, theſe Rebukes, and theſe Heats of Paſſion which Jealouſie ſuggeſt, are ſo far from being capable to prevent or cure the Evil that's fear'd, that on the contrary they only ſtir it up, and bring a ſcandal upon it over and above.

So

That it returns back upon themselves, that are Jealous.

So that we may Establish, for an unquestionable Maxim, that Jealousie returns back upon themselves that are Jealous; and that it serves them to no other use, but to fret their Minds, and to disturb them Day and Night, with Fears and Suspitions, which yet, most times, are no more than Dreams and Chimæras; and Lastly, to make them undergo the most unparalel'd Torments in the World (a). It serves, I say, to no other end, but to Toil themselves, and vainly to weary all that Converse with them; much like to Mastiff-Dogs that watch about a House, that Rave whilst Sleeping, Disturb and Torment themselves, and by their Barking and Howling, give the Alarm, and put all that are in the House into a Fright and Trouble. And, in short, it only serves to Disgrace themselves, by discovering those Sordid Passions that Agitate their Souls. For, as every one Contemns a Man, (saith our (b) Philosopher) that is Jealous of his Riches, because it proceeds from his Avarice; so, in like manner, they disesteem him that's Jealous of his Wife, because that proceeds from his Sensuality. And indeed, it is an evident Testimony, that he does not Love

(a) *Zelotypia ad quid valeat non video equidem, nisi ut discrucieris animo, & te iis tormentis addicas & mancipes, quibus nulla possunt in hoc mundo comparari.* Viv. de off. Mar.

(b) Des Cart. Tr. de Pass.

Love his Wife as he ought to do, and that he has an ill opinion, either of her, or of himself. For if he had a real Love for her, he would have no Inclination to Distrust her. But it is not her directly that he Loves, it is only the Possession of her; and he fears the less thereof, because, either he knows himself to be unworthy of it, or that she is Unfaithful.

Jealousie is Contagious.

To all this we may add, That Jealousie is a means, by so much the less capable to produce the effect desired, in that it is a Contagious Evil, which Communicates it self, and Infects with the same Distemper the other Party, which before was altogether free from it; so that thereby, instead of One, there are Two, found Diseased, and instead of some small hopes of Peace, which was before, there arises a continual, and irreconcileable, Warfare, the mildest Remedy whereof must be a Separation.

And in the end causes Separation.

We may be fully and thorowly convinced of this Truth, if we look upon the infinite number of separations of Marriages, which the Magistrates are obliged to make every Year, for the preventing of disasters, not to be conceiv'd

ceiv'd without Horrour, which would otherwise ensue. If we examine the causes of these separations to the bottom, and not rest upon these that appear or are pretended, we shall find under these pretexts that are always specious and plausible, that the Truth is that Jealousie introducing and nourishing between the Married couple, ill Humours, capricious Actions, Suspitions, Scrutinies, Reproaches, and transports of Passion continually and without end, they have made themselves so insupportable the one to the other, that the Law was necessitated to interpose between them, like a Grate between Savage Beasts.

This Custom is not so usual here in England.

The reason of this reciprocal Jealousie, is easily to be found, for the Party that is not Jealous, seeing the other to be so, and knowing that he must be so because he Judges him criminal, and withal knowing that those that think themselves Armed with Justice for Revenge, will do any thing that may contribute to it; he conceives a Suspition himself that the other may Revenge himself by the Infidelity which this other Judges him guilty of, which Ripening by degrees, breaks forth like Light-

From whence comes reciprocal Jealousie.

lightning at laſt, and blows the Fire of Domeſtick Sedition up to a deſtructive flame.

It cannot be therefore this ſenſual Love that maintains Peace in Marriage, it is reaſonable and real Love, it is this Love that we have repreſented full of Meekneſs, which affects the Mind of the Husband with a real Tenderneſs, which enclines him to Reign over the Heart of his Wife by engaging Actions, and not by the Rigid Exerciſe of the right he has to Rule, which excuſes ſmaller Faults, and covers greater Miſdemeanours with Charity and Compaſſion, when they cannot be retreived; which takes a greater ſhare of all the Evils that befal her, than ſhe does her ſelf, which makes him ready to die for her ſake, as Chriſt, who is his Example, died for his Church. It is this Love that removes all danger of theſe ſad diſaſters we have touch't upon, without the mediation of the Magiſtrate; whoſe Authority is ſo univerſal, becauſe it is founded upon natural Juſtice. That thoſe that are the leaſt enlightned with reaſon are under its Power; and not only ſo, but are alſo animated and encouraged thereby, againſt all dangers whatever,

The real love of a Husband.

ever, that may any way invade the beloved Object.

An example of the real love of an Arabian.

We have an Example of an *Arabian* which may be a lesson for us of the real Love, and Tenderness; his Name was *Raha*, and commanded in *Affrica* in Quality of a General. One day a Party belonging to the Neighbouring People, having surprized his Quarters in his absence, took away great Spoyl and withal took his Wife Prisoner: And as they were going off with their Booties, the General was at the same time Returning with about Seventy Horse who meeting them loaded with Pillage and not knowing any thing of the Disaster of his Wife, he Charges them on the Reer, thinking to Scatter them; but seeing his Assaults to be in vain, and that he was too weak for them, he commands the Retreat; and just as they were wheeling about, he heard a confused Voyce, in the middle of the Enemies Party, which cryed *Raha*; he stops a little, and understands it to be the voyce of his Wife, he goes directly back again by himself, and got leave to speak to her from the Commander of the Party, to take his last farewel of her. She at the first sight begins to reprove him

him of his Remiſneſs, that he would ſuffer her to be taken away on ſuch a manner: which words, with the ſeeing her in ſuch a Condition, did ſo Enflame his Love, and Provoke his Jealouſie, that he run to his Soldiers, and ſpoke to them, ſaying, *If ever you have been ſenſible of Love, take Pity of my Dear Wife, and me; help us, I Conjure you by all that is Sacred to Mortals, by the Glory of our Nation, by my own Life, which cannot Subſiſt long, if they Raviſh my Wife from me. Go to, my Dear Friends, Fortune helps the Generous, and Lovers.* They went on indeed, Set upon the Body of the Party; *Raha* Kill'd the Commander with his own Hands, and put the Reſt to Flight; he Delivered his Wife, and brought her back in Tryumph, with all the Spoil (a). Now ſuch are the Effects of a Generous and Lawful Jealouſie, Animated only by the Motions of Nature. We may eaſily preſume from hence, that Peace does Glorioufly Reign in ſuch a Marriage.

(a) J. Lipſ. Mon. & Expol. l. 2. c. 17.

But to raiſe our Jealouſie to a degree of Perfection, and to guide it according to the Light of Chriſtianity: We need only to Imitate that Excellent

Example of the Love of Joseph *for the Virgin* Mary.

Pattern of Marriage, in the Persons of the Mother of our Blessed Saviour, and of *Joseph*. The Meekness and Moderation of this Just Husband are Admirable. He did not Scandalize his Betrothed Virgin, although he knew her to be with Child; and not yet Instructed, that it was the working of the Holy Spirit. He did not Persecute her with Complaints, with Roughness, with Suspitions, with Passions, or with Violences; but he resolved to put her away quietly, and privately, because (b) *Mat.* 1. 19. saith the Holy Evangelist (b), he was a Just Man, and Fearing God; So that it is Evident, that he Loved her with a Real and Reasonable Love, for her self only, and not for his own Ends, according to the Holy Rules of Amity, and not according to the Unregulated Instinct of Passion, which Besieges and Agitates the Minds of Sensual Persons. Now, it would be unnecessary to Exemplifie further, the Peace that Blessed this Holy Marriage, since it is so easie to infer, from this Peaceable Love already rehearsed, that nothing could intervene between these Divine Lovers, but Calmness, and Admirable Meekness.

In

It is likewise unnecessary to Insist any longer, upon Instructing Jealous Women in the Means to preserve Peace; since we have already Established by Proofs (I suppose) Invincible, that it depends only upon things that are opposed to the Enormities of this Sensual Jealousie; that is to say, on Meekness and Submission of the Mind. Neither shall they pretend to say, That we have made it our Pleasure, to make their Condition worse then that of Men: For we have only followed Nature herein, whose Laws are a Law to all the Rest. Now, as a Man would be Rediculous, that would not Eat nor Drink, because he was not Born a Prince, so likewise, that Woman must be of a Capricious Humour, that will not do what she ought to do, because the Law of Nature has Subjected her to her Husband. *The Means for Women to preserve Peace.*

It is not of this then, that Women must Complain. But rather let them Complain of these Two things, which indeed are the true Causes of the Evils they Suffer themselves, and with which they Infect others. *Bad Education, is a Cause of Divisions in Marriage.*

First, Let them Complain, that the greatest part of Parents give their

Children a Bad Education, and bring them up in a Love of themselves, by their too much Indulgency, which is the Original of Sensuality.

The Abuse of making up Marriages, also an use.

Secondly, Let them Complain, of the little Care they take, or the wrong Ends they propose, in their Marriages, where they will give Ear to nothing but what may Answer their Pride or Temporal Interest. Indeed, it is a great Abuse in the World, to permit a kind of People to make a Publick Trade of Marrying others; and an Indignity insufferable, and Criminal, that these Creatures should Sell the Children of a Family Publickly.

These are People that keep Account-Books, and State Methodically in a Twofold Range, all Persons that are to be Married, of either Sex; and particularly, of a great Number that come out of Remote Countreys (*), many whereof come almost of no other Account, but to Trie their Fortunes herein; and indeed, their Counts are always pretty full of these, and they make the best Returns by them; for having nothing to lose, for the most part, if they Hound them fairly, and they Kill, they are willing to divide the Prey

(*) *This is Customary at* Paris, *and I wish it were not too common also in* London.

Prey with them. Now these Men-Marchants are wont to Insinuate themselves directly, if they can, into any House where they are in hopes to find any Game; or if they cannot do it directly, they either Corrupt the Servants they can come acquainted with, or else they Subborn Persons of no more worth than themselves, to break the Ice, and there finding the Tender Mothers made up of Ears, for the Name of a Lord, a Knight, an Esquire, or such like, that will Raise their Daughters Quality, though in the end they prove but Cyphers on the Left Hand of the Account, they easily win them over, to Commit their Childrens Fortnnes to the Mercy of Persons unknown to them, and who perhaps, know nothing themselves of the great Possessions and Riches pretended, saving Two or Three Guineas, which they spared of that Money they Borrowed, and to bring them up withal.

Yet this is not to hinder a Cordial Friend from making Choise, or Recommending a Suitable Match to a Young Person, whose Shame-facedness keeps him or her from Acting themselves: Nor that it is any way forbid, to take Counsel, 23.

Non est Virginalis pudoris Eligere maritum. Ex Ambr: Grat. caus.

Counsel, and hear what may be said, in so Important an Affair, that thereon depends the Happiness or Unhappiness of this Life. But we would be understood to mean, that a Foresight or Design of only Temperal Advantages, must not so far Blind the Understanding of Parents, as to Sacrifice their Children, without knowing the Cause to the bottom; as though they should Sew them up in a Sack with a Dog, an Ape, a Cock and a Serpent (b), there to end their Days in Misery. It is necessary to see attentively with the Eyes, both of Parents, and of intimate Friends, endued with Discretion, what kind of a Wife must be chosen for a Young Man, and what sort of a Husband must be chosen for a Young Woman; neither must they be chosen only by the View, but by being also informed of their Reputation, of their Humours, of their Inclinations, and of the Temper of their Spirit (c).

But to return to our purpose; It is Absolutely necessary, if the Wife would make her self Lovely in the Eyes of her Husband, and by consequence, Live in Peace, and Taste the Sweets of Marriage, that she be Submitting, Good and

(b) *This was the Punishment of Patricides, in some places.*

(c) *Antiquam illi nuberes, tempus erat expendendi quid viram habere malorum. Oportebat non oculis solùm, verum etiam auribus maritum deligere.* Erasm. Colloq;

That Meekness in a Woman excels all other Qualities.

and Humble. For let her have all the good Qualities beſides imaginable, yet if ſhe have not Submiſſion and Meekneſs, ſhe Acquires only Diſreſpect to her ſelf. Though ſhe have the very Perfection of Beauty, yet if ſhe have not Diſcretion and Submiſſion, it is only, as the Scripture ſays (a), *A Ring of Gold in a Swines Snout.* When on the contrary, though ſhe be Endowed with no Extraordinary Gift, yet if ſhe have Meekneſs, Modeſty, and Submiſſion, there is no Heart but will yield to her; I mean, how hard Hearted or Unaffected ſoever her Husband be, yet he will be thereby brought to Love her.

(a) Prov. 11. 22.

In ſhort, being endued with Submiſſion, She will look upon her Husband as the Rule and Pattern of the Family, to the which She ought to Conform her ſelf, as natural Reaſon commands her; ſince it is againſt Nature, that that which is a Rule ſhould take its Proportion from the things whereof it is a Rule. So in like manner, the Wife (as we have already ſaid) taking for the Rule of her Conduct, the Manners and Will of her Husband; She ſhall live in the middle of Peace, of Joy, and of Love: Nothing can trouble this

The Woman muſt Conform her ſelf to the Husband.

Reſt; and there can be no Temporal Diſgrace, nor no Danger, which this true Love will not overcome, yea, all the Frowns of Fortune will ſerve only to Signalize it.

Examples of the Love of ſeveral Women.

We have Examples of Abundance of Women, amongſt the Antients, that without any Light beſides that of Nature, have exceeded, even according to us, by their Love, their Fidelity, and this generous Jealouſie, the outmoſt Limits of Conjugal Duty.

We Read of ſome that have preferred the following their Husbands in Baniſhment, and leading their Lives in Poverty; before the Pleaſure of Living in Splendour at Court, where they have been deſired to remain (a).

(a) Camp. Fulg.

Some have ſhut themſelves up in Caves and Sepulchres, and there Lain and Lived ſeveral Years, in an unimaginable Silence and Secrecy, to accompany their Husbands that ſtole away, and hid themſelves, from Perſecutions (b).

(b) J. Lipſ. Mon. & Expol. l. 2. c. 17.

We ſee ſome that have changed their Habits with their Husbands in Priſon, that thereby they might Eſcape, whilſt they themſelves remain'd Expoſed to the Rage of their Perſecutors (c).

(c) Id ibid.

And

And Lastly, We Read of Heroical Matrons amongst the *Romans*, which have been the Pattern of Honest Wives of their Age, who, though in all their Actions, they maintain'd the Glory and Majesty of their Royal Progenitors, who had Subdued Nations and Kingdoms; yet, at the same time, had as much Respect, Meekness and Submission, towards their Husbands, as though they had been their Servants or Slaves (d).

(d) Viv. de off. Mar.

And to come yet nearer our Subject, can there be any Patience and Submission, more Admirable, then that of *Octavia*, the Sister of *Augustus*, during the Love between her Husband *Anthony*, and *Cleopatra*? Could there ever be a more Glorious Victory of true Love over Sensual Jealousie, than that which was gain'd by a *Tartarian* Woman? This Woman taking Compassion of a Man, which she saw pass along amongst the Prisoners, which the *Tartars* had taken in an Incursion into *Thracia*, Bought him, and in some time after Married him. Her Love was such to him, that for his sake, she would turn Christian; and for that End, would go into some Christian Countrey: But

Example of the Love of a Tartarian Woman.

Conceiving with Child in that time that they waited for an opportunity, they were conſtrain'd to ſtay till ſhe ſhould be Deliver'd; after which, before they could have a favourable occaſion, they ſtaid ſo long, that ſhe became with Child a Second Time. During which time, the *Tartars* made a Second Incurſion into *Thrace*; and as they carried their Priſoners along, in their wonted manner, the Husband of this *Tartarian* Woman, ſeeing them paſs by, diſcovered his Firſt Wife amongſt them; which ſo much moved his Compaſſion, that the *Tartar* perceiv'd it, and Asked him the Reaſon of his Paſſion? Which when ſhe underſtood, ſhe goes away, without ſaying any thing, and Buys this Wife, and takes her Home with her to be an Helper to her in her Houſe: They Lived Peaceably altogether; and ſome while after, the *Tartar* was Delivered, they take their Journey into a Chriſtian Countrey, and Arrive at laſt at *Conſtantinople*. The Chriſtian Woman finding her ſelf in a place of Protection, goes and complains to the Patriarch, Demanding her Husband again. The matter being Examined to the bottom, and the Caſe appearing to be

e singular, nor Man durst give his positive Judgment therein; till this Divine, though *Tartarian* Woman, decided it her self, saying, *If my Husband Love his First Wife better than me, let him take her; I will also give him his Ransom. As for this Woman, finding my self not in a Condition to give her the same Liberality, let her Repay me her Ransom, and let her go with her Husband; I my self will wait, with my Two Children, till it shall please God to dispose of me otherwise.* Every Man admired at the Discretion of this Woman. So it pleased God to declare himself on her side: For the *Thracian* Woman being gone into her own Country, to procure wherewithal to Pay her Redemption, she Perished there, and was never heard of more; which left the Generous *Tartar* in Peaceable Possession of her Husband, and in perfect Unity with him, the rest of her Days (a).

(a) J. Lipſ. Mon. & Expol. l. 2. c. 17.

Behold the Effects of True Love; Behold the Effects of Honest and Lawful Jealousie, that Enclines and Inspires such generous Lovers, to deprive themselves of their Dearest Enjoyments and Rights, to please their Husbands; to Employ all their Strength and Power;

to

to Free them from Enemies, from Exiles, from Priſons, from Torments, yea from Death, and Dieing themſelves for them.

It is on this manner, that Jealouſie is an Exceſs of Love, and eſpecially, if this Jealouſie retains it ſelf within the Bounds, which the Religion we Profeſs preſcribes to it, and which theſe Ancients were Ignorant of.

The Praiſe of an Honeſt Wife. Yea, It is this, Prudent Jealouſie that is the Effect of Diſcreet Love, as this Love is the Effect of Meekneſs, Willingneſs, Modeſty, Submiſſion and Vertue of the Wife, which works ſuch Wonders and Produces that Peace in Marriage, that cannot be Sufficiently eſteem'd. It is this, which the Wiſe King underſtands, when he ſays (a), *Who ſo findeth a (good) Wife, findeth a good Thing, and Obtaineth Favour of the Lord.*

(a) *Prov.* 18. 22.

So likewiſe we are Commanded, *Not to keep our ſelves at a diſtance from, an underſtanding Woman which one has received in the Fear of the Lord; for the Favour of her Countenance is more Precious than Gold.* And likewiſe it is written, *Happy is he, that abideth with an underſtanding Wife* (b). *Happy is the Husband of a good and Vertuous Wife, the Number*

Eccleſ. 7. 21.

(b) *Eccleſ.* 25. 11.

of

of his Years shall be doubled (c). And likewise that, *She is an Excellent Lot.* That, *She is the Lot of them that Fear God.* That, *She shall be given to them, for their good Works* (d). But of the Vertues of a good Wife, it is Meekness, *that is the Joy of her Husband, and Distributes Strength to his Bones* (e); also to speak little, For this is a Testimony of her good Understanding. A Wife of good Understanding (saith the same *Apochrypha*) Loveth silence, nothing is comparable to a Soul that is well instructed, or that hath Reservation.

(c) *Eccles.* 26. 2.

(d) *Eccles.*

(e) *Eccles.* 26. 16.

In short, Gold cannot stand in comparison with the Price of a good Wife. It is then, Meekness, Civility, Modesty, Silence, Understanding, and Prudence, that renders a VVife Commendable, that renders her Aimable, Dear and Precious beyond all the goods, and all the Treasures of the World, It is by these Vertues that she gains herself Renown, in being Jealous, and not at all by that Jealousie which has only self Love for its Object, and is Grounded upon Sensuality; and which by consequence dishonours Man, by rendering him like to Beasts.

But

Conclusion and Abridgment of the whole.

But to Conclude, and to Reduce all the Counsells we have given to Husbands as well as Wives, into one maxime which may easily be Imprinted in their Memories, we shall only resume that Rule which an Ancient Father of the Church, has recommended to them in two VVords; in which he Comprehends, in short, both the Mutual Duties of Married People, and the infallible means to entertain Peace in Marriage. *Let not the Wife*, Saith this Reverend Father (a), *Pretend an Equal Right in Marriage, since she is under a Head; and let not the Husband despise his Wife, because she is Subject to him, since she is his Body.* Let the Woman therefore always look upon her Husband as her Superiour, and let the Husband Love his Wife, as his own Body, and they shall Live in Peace.

(a) Chrysad Ephes. c. 4.

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